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PSYCHOLOGICAL

LET'S BE NORMAL!

The Psychologist Comes to His Senses

By

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TRANSLATED BY

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TRANSLATOR'S NOTE

One of the difficulties presented in the translation of almost any German thinker who gives us either a new point of view, or a new way of looking at ideas discussed by older philosophers, is the word combination possible in German and impossible in English.

Dr. Künkel has built this book carefully. To have simplified in the translation in order to avoid the problem presented by a few of the German words used, would have meant not only to have done Dr. Künkel injustice in deducting from the totality, but to have given credence to the superstition that all Americans want their literature put through a chopper so that they need no mental sharpness to cut through.

There are not more than half a dozen expressions in the text which need mention, and while we are sure that they are understandable without further definition, we wish to attach to them our interpretation of their meaning to avoid possibility of ambiguity.

Dressur (training) is the German noun meaning training or breaking in, and is commonly applied to animals. Dr. Künkel coined a new word, *Dressat*, signifying the means used for the training.

One trains a dog. That is the *Dressur*. One trains

by limiting or directing activity. That is the *Dressat*.

A child tries to climb a tree and falls. Depending on several factors explained in the text, he will either try to climb again, or he will give up further attempt. If he is too discouraged by the fall, he sets up the *Dressat* (training formula), "I must not climb trees." The *Dressur* (training) is to avoid climbing trees.

A child has heard another telling stories. He runs home to mother and tells one he has made up. He is ridiculed. The training formula set up is, "I must not make up stories." The training pattern is an unimaginative child.

It is to be remembered, of course, that training formula and training pattern are merely descriptive terms of something which takes place unconsciously and that the above are schematic examples.

Finalität in German means literally finality or end. The dictionary definition for finality is: (1) The state or quality of being final. (2) A final, conclusive or decisive act. Dr. Künkel coined the word *Infinale* (translated, infinal) to mean that which is not conclusive or is not an end in itself. The verb *finalisieren* (translated, finalize) means to set a goal for a certain procedure or activity. *Umfinalisieren* (translated, refinalize) means to replace the objective purpose or goal of the same procedure or activity by an egocentric one.

A child eats to satisfy his hunger. He has hunger because the body announces its need for nourishment.

The body needs nourishment to continue living. The life in the child's body permits him to grow. This growth develops his capacities. The capacities serve not only him but mankind. Mankind, in turn, as an organization, fosters these various processes.

Now the child discovers that when he does not eat, his mother pays much more attention to him. The original objective purpose of eating is replaced by the egocentric goal to secure his mother's attention. This refinalization breaks the infinal chain of purposes, or what Dr. Künkel calls the "pyramid" of purposes. The simple example was a series of infinal purposes. Each process was the means to an end, and each end, in turn, became the means to a higher end.

Beziehungsperson (translated, contact person).

The advertising business has produced a man known as the contact man. It is he who establishes contact between his employers and the customers. He is the medium for the connection between those close to him and the outside world.

Every mother is forced for a time to be the contact person for her child. If she educates her child correctly, she spreads the child's exclusive interest in her to others and loosens the bonds sufficiently to enable the child to become independent and objective. Those children who are neurotic cling to the contact person (whether mother, father, nurse, and later, husband or wife) who stands between him and life. Everything

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coming from the outside must come through this contact person, and the neurotic expresses himself with the assistance of or through this contact person. The contact person has to bear responsibility, make decisions, and act as a refuge for the neurotic.

PREFACE

The terms "character" and "characterology" have other meanings in this book than they usually possess. The book concerns itself neither with a system of character traits nor with a system of character types, and still less with speculation on the intelligible character. It attempts to make understandable the interrelationships and development of all forms of human behavior.

The empirical character can be as little detached from bodily processes in human beings as it can from psychic events. The term "character" fuses the antinomy, "body and soul," into an organic unity. This unity is a form of singularly stylistic cast. On the one hand, general, stylistic laws are set up for the different forms of character (as one might speak of laws of Gothic or baroque art). On the other hand, each individual represents a unique and unrepeatable being, with his own fate (like the Strassburg Münster or St. Peter's Church in Rome).

What is to be understood by the word "character" becomes clear only in the course of the discussion. The definition of the conception "character" does not belong at the beginning, but at the end of the book. It should be noted, though, that character should not be thought of as something innate and

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inalienable combined with a substance, but as a totality of qualities determined by laws and therefore scientifically explorable. This totality of qualities adheres to a substance, namely, a human being, and is acquired by him, operates, and disappears when he dies. On this account characterology appears here as the doctrine of changes in the psychophysical formation of the human being.

Nonic characterology has developed from the individual psychology of Alfred Adler. It owes its philosophical orientation to the transcendentalism of Immanuel Kant, and has repeatedly deepened and clarified itself in the wisdom of Christianity. It acquired its concrete form by practical work with human beings in need, and must find its verification or correction in this practical work.

This book concerns itself chiefly with the problems of everyday life, with psychotherapy, pedagogy, public welfare, and above all, with the tremendous task which confronts mankind today: the self-education of the individual.

Fritz KÜNKEL, M.D.

INTRODUCTION

THEORETICAL BACKGROUND

I. Human Character

It is not difficult to acquire knowledge of human character; all that is necessary is the experience of a long life. Many who study human character, either professionally or as a hobby, become quite good judges of human nature in the course of years. Teachers, physicians, clergymen, political and economic leaders accomplish as much as they do less by their professional knowledge than by their knowledge of mankind.

We all need an understanding of human nature as much as we need our daily bread. But we cannot wait until the wisdom of old age brings it to us. And for some not even a long life suffices to obtain the necessary experience. The question arises repeatedly whether it is not possible to make this knowledge accessible by study to those who seek it. An understanding of human nature should be teachable. There should be a scientific characterology in which the legendary or imaginary insights of all keen observers of human nature (the so-called prescientific insights) would be united to an unprejudiced and provable system of conceptions and conclusions.

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Science would have produced such a characterology a long time ago if it had not stumbled upon an obstacle to the solution of this problem which it could not surmount. It is the difficulty of the standpoint resulting from the following consideration: a child is not in a position to judge the experiences of an adult; an unmusical person cannot quite understand the effects of music; a person incapable of love, the effects of love; and an unbeliever, the effects of belief.

A true science must be accessible to everyone who studies long and hard enough to acquire knowledge of it. That means the logical construction of universally valid observations which we have a right to demand from every science. It is nonsense to expect, however, that characterology can make maturity understandable to the immature.

The premise for characterology is not a scientific mental training which is possible to every healthy human being, but something quite different: the clarification of one's own character. So long as one lacks this experience, all study and all intelligence are useless. It is not a matter of a science founded upon general reason, but a system of insights, or a "wisdom" based upon the individual personality, which extends as far as the inner clarification of this personality.

This becomes clear as soon as it is a question of understanding the events and connections described in the following pages under the motto, "Clarifica-

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tion." The person who has never made, nor even come close to making, this experience will deny it. If he sees the process of clarification being consummated in others, he will establish theories to interpret it as sickness or self-deception so that he can classify it according to his own store of experiences. Since it lies beyond his experience, he will not be able to understand it, and still less to learn from it.

We shall find two different conceptions of human life according to the interpretation of "clarification." We shall find that these two conceptions correspond to two different degrees of maturity of the human character. Human character, as presented in this book, will be understandable only to those who have experienced clarification or been close to it. The others will be the object of our investigations, but they will not be able to apply the results to themselves or their fellow human beings.

The description of the difference between the clarified and the unclarified human being, and the study of the process of clarification form the essential scope of characterology.

II. The Scientific, or Causal, Viewpoint

The person who believes clarification the essential event in human life, knows that the way to it leads through suffering and that all who want to escape suffering miss clarification. He sees development as a curve which sinks, almost touches bottom, and

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rises again. The person who does not know clarification has the ideal of an even development. It is the classic ideal: the way of the fit leads to Olympus, without suffering or crisis. That is why the philosophy of antiquity teaches how to evade suffering, or how to combat it when it comes.

The goal of such a development is the "perfect human being." It does not matter whether it is thought of as a determined, natural goal, which raises all people to its own height (like a platonic idea, or an Aristotelian entelechy), or whether one imagines it an indetermined progress forced from below to above by natural drives (somewhat as in neo-Darwinism). In any case, development is regarded as the effect of energies previously present; i. e., precisely taken, the future is definitely settled at the very beginning.

This makes the empiric fact of free will an unsolvable problem. It also discloses the mechanistic tendency of all these views of life. The world were then nothing but a machine; perhaps an infinitely complicated, but still generally calculable machine. And that is why it would then be the task of science to reveal the secrets of life. It is clear, though, that the object of a science can only be something which is determined by basic premises and the law of cause and effect. Science recognizes not only no creation, but not even individual, creative acts, neither in finite, mortal life, nor in the totality of the living. It recognizes nothing as new; it recognizes only a new

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grouping of old parts. But that means: it recognizes only what is dead.

The ideal of science is physics, which tries to refer all events to a last unified something which it calls energy. Everyone who wants to make human beings the objects of such a natural scientific (causal) method of observation, premises tacitly that all being is, in the last analysis, a mechanism, that is to say, dead; he stamps the human being as something dead before he begins to explore him.

The most ingenious presentation of a human soul on this mechanistic basis is the system of psychoanalysis created by Sigmund Freud. But just this teaching shows distinctly the weak spot which all such systems must have: it does not recognize the conception of responsibility. The individual is no longer the doer of his deeds; he is the battlefield on which the drives which live in him fight for supremacy. What is done is not what the human being wills, but what the drive strongest at the moment drives him to do. His drives are formed by his inherited physical organism and childhood influences. If he has any luck, he has a harmonious drive system, and if he is unlucky, he is ruined by the conflicts of his drives. Under such a system it is difficult to see just how the healthy person is any better than the criminal or the sick individual. No one is responsible for a destiny brought about by drives.

It makes a tremendous difference whether one says, "Hunger seeks its satisfaction in the intake of nour-

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ishment," or, "The hungry human being seeks his satisfaction in the intake of nourishment." In the first case, any apple thief can say, "It was not I; my hunger stole the apple." The reader must not be offended at the childishness of this example. The man who is more familiar with modern psychology and its application in the courts knows that judgment is passed frequently on a basis which may be briefly expressed as follows: the defendant did not commit the criminal act; his affects did it; or if it was not his affects, it was alcohol; or if it was not alcohol, it was his grandparents who transmitted to him that sort of blood and that kind of brain; in any event, it was not he.

Science must furnish constantly new explanations to avoid the concept of responsibility. What one is responsible for cannot be explained by causes. A man who can explain his conduct by causes (which are not himself) is not responsible for his conduct. The causes forced him to act thus. All that is causally explainable must, of necessity, take place as it actually occurs. It could not be changed because there was no cause to change—if there had been cause to change, it would have been changed. In the realm of science there is neither freedom nor responsibility, and for that reason, precisely taken, there is no life.

The man who concedes that what is more important in our circle of experiences, namely, human conduct, cannot be the object of science because its

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cause is something scientifically incomprehensible, i. e., the free, responsible human being, ceases to be a scientist. He has caught sight of the other side of the world, and with it that "clarification" which must forever remain invisible to science.

On one side of the world, both living and dead are equally slaves to cause, and lack all responsibility. On the other side, freedom from cause, and the possibility of creative acts prevail for the living, and all acknowledge responsibility. The questions: how does it happen that it is possible to regard the world from one as well as from the other side? what relationship have these two points of view to each other? how is it possible to go over from one side to the other?—represent a new comprehension of the aforementioned great task of characterology.

III. The Dynamic, or Infinal, Viewpoint

A man who believes that responsibility is the most important characteristic of the free individual cannot seek the reason for a deed in causes other than the doer. The real reason for every deed must be the doer himself. If one asks further why he did just this thing and no other, one must not look for the answer in temporal and past causes, but one must find the goal which the doer is trying to reach by his deed. Not causes, but goals permit an essential description of the doer. Our viewpoint substitutes the relation of means-end for cause-effect. We do not say, "The

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child eats his soup because hunger drives it," but "The child eats his soup to satisfy himself," just as we did not say, "Hunger leads to apple-stealing," but said instead, "The hungry one steals apples." This change in expression jumps the breach which has separated for two hundred years two Weltanschauungen,¹ and two cultural groups.

The means-end principle, implied by the words "in order to," is to be applied wherever it is a matter of conscious or intentional expressions. It is conceded that a child cries sometimes in order to arouse pity, but it is not possible to recognize this purpose in all cases. This leads us to the most important difference between the cause-effect relation (causality), and the means-end relation (finality). The latter is in no sense the reverse of the former, as is commonly assumed. A certain cause must have always one and the same effect. The relation between the two is compulsory. On the other hand, all sorts of means can serve the same end; the choice is free; and the same means can be used for various ends, and this choice is also free. If a child cries once to arouse sympathy, one can by no means conclude that that will always be his purpose when he cries again. The question must be answered anew each time. Any generalization in the establishment of laws, as is customary in natural science, would be a mistake in characterology. In this point characterology resembles the so-called philosophical sciences, and particularly history.

¹ World-philosophies or world-views.

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Even if one admits that the child's crying is always to serve some end, one cannot claim that other activities, such as breathing or dreaming, are not provoked by a goal, but by a cause. One says, for example, that the cause of breathing is the surplus carbon dioxide in the blood which excites the breath center. In spite of this fact, no one can deny that breathing serves to support life. One breathes in order to live, and one breathes more if the surplus of carbon dioxide increases. The more one's goal is endangered, the more violent the means used to attain it. One sees that the search for cause, as the inferior method, adapts itself to the search for goal, as the superior method. The breathing individual, however, is conscious of neither the one nor the other relation.

If we want to regard life with the help of this means-end relation, we must become aware of the fact that conscious means can often serve unconscious purposes. One breathes consciously, but one does not think that one would otherwise die. On the other hand, unconscious means can often be used for conscious purposes. A good actor, who wants to make a certain impression, achieves his end only when the largest part of the means used are made of an unconscious elegance of speech and gesture. And thirdly, there are innumerable, unconscious means in the service of unconscious ends in every living being. Most inner organs work without their bearer's being conscious of them, and without his knowing to what end.

These examples show that as soon as one uses this

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means-end relationship in general thought, it does not stop at the border of conscious or known goals. Every goal, no matter how far off it is, must serve as means to a higher end, regardless of whether the person who has this goal is conscious of having a goal beyond or not. We must differentiate strictly between conscious goals and unconscious purposes.

The newer characterology has made an important step beyond former viewpoints. Man is the bearer of his purposes and goals; as a matter of fact he exists only so far as he has them. The pyramid of his purposes has a peak which is hidden in infinity. The purposiveness implicit in life leads us beyond any alleged end purpose. In other words, the significance of finality lies in infinality; a final purpose is infinal. The contrast between the scientific or causal way of thinking, and the infinal, alive way of thinking, is plainly visible. Every causal way of thinking must confine itself to a closed system of cause and effect, and subordinate itself to natural laws. The infinal way of thinking understands life as a system bound to infinity. Understanding opens the way to it because the understanding person is bound to the same infinity.

An important objection may be raised on the basis of this consideration. Is the reason for a deed not to be sought outside the doer in the superpersonal purposes which lie in the infinite beyond all imagination, and which rule the individual, as the individual rules over marionettes? This would be a mechanistic

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thought. As a matter of fact, every human being, so far as he is not obedient to inhibition and mistake, carries the infinal within him. Further, he is responsible for the infinal purposiveness of his conduct, but this responsibility means nothing because his deeds can only result unfortunately when inhibition and mistake have falsified the infinal purposes. Life calls us to account not for our correct conduct, but for our mistakes.

The further question as to how inhibition and mistake come about, how they result in the life of the individual, how they gradually drive the individual into the process of clarification, and how they are finally overcome in this process—this question is the third conception which characterology offers us.

IV. Subject and Object

Every life expression comes from a living being, from a subject, and is directed toward something else, an object. That is so obvious that no further explanation would be necessary if there were not certain life processes whose objects are difficult to designate. The subject, as the bearer or the source of a life process or function, is always demonstrable. There is no laughter without someone who laughs, and no running without someone who runs. But the laughing one may laugh without having an object to laugh at. And what would be the concrete object of taking a walk?

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It has already been pointed out that there are life functions without conscious goals, but none without unconscious purposes. As soon as we know the purpose, we also know the concrete object. A concrete object is always a piece of the world, and a purpose is always a change in this world. A man who laughs, seemingly only to laugh, changes the condition of his own organism and therewith a tiny part of the world. It is the same with all other bodily functions. The same is true of a fleeting thought or an almost imperceptible mood, i. e., of so-called inner processes which are always the first steps to deeds, or to uncompleted deeds. The result of these inner processes is confined at first to a change in the inner world. What have been silently changed are the insights, thoughts, feelings, plans; in short, the intention and readiness to make a change in the future in the outer world. The concrete object of every function is the world even there where there does not seem to be any object; it is either the outer world of materia, or the world of emotions, or the intellectual world of thoughts and conceptions. And the purpose of every function is a change in these worlds, no matter how minute or meaningless this change may appear.

The subject of the functions, the real source of life processes, is neither organism nor any part of the inner world. (Such a conception would lead to the road of division at whose end is psycho-analysis.²)

² Psycho-analysis means in German only Freudian psychology.

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The subject is nothing which can be named by a word; if it were it would be a piece of the outer world, an object, and no longer a subject. It is like a mathematical point which is nothing in space, but which by its presence determines the mathematical figure so that the figure could not be what it is without this point. The so-called inner world lies outside the subject. The innermost and faintest stirring in the emotional life, a longing or an unadmitted sadness, is still something outside to the subject, for the subject can face these stirrings and make of them objects of its judgment. The subject itself is not a piece of the world. The subject belongs neither to the bodily world, the spiritual world, nor the intellectual world. It is apart from all the worlds to which it is bound and without which it could not exist.³

One can never make an object of another person insofar as he is subject. That is to say, one can neither "have" him, nor "treat" him, nor "judge" him, nor "use" him as the means to an end. One can make use of his body, his inclinations, or his knowledge so far as he, the free subject, allows it. But one cannot grasp him in his abilities or his characteristics. He is and remains subject, outside the recognizable world, and can never become a concrete object for us, on condition that he makes use of his subjectivity.

³ The antinomy, subject-object, as here described, is similar to Schopenhauer's presentation (*The World as Will and Idea*), especially in the first paragraphs; it is contrary to W. Stern who, in the "person" objectivates the subject (Stern, *Person and Thing*, especially Vol. I).

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For the most part we do not realize ourselves as subjects. One judges, calculates, and treats oneself just as one would like to treat the others, namely, as objects. One makes an object of oneself. One thinks of oneself as talented or stupid, good or bad, and one believes one knows the cause of one's having become so. That means: one makes oneself the object of science, one subordinates oneself to the relation cause-effect, and one resigns freedom in doing so and relinquishes the dignity of the subject. One stops affecting others as subject as soon as one acts as if one were the object of others. One lets oneself be determined by others, because one believes oneself determinable.

What seemed formerly shyness of responsibility, appears here as shyness of subjectivity. To be free, to be responsible, and to be subject mean the same. It means to be alive, creative, to be non-world and yet attached to it, to help the world become what it should be, to enliven and change it. The infinal in the subject invades by finality the dead world of causality and forms it according to its alive will. To be irresponsible means to be unfree, unalive, an object, a piece of the world, helpless and abandoned to the wills of others.

The characterology which starts from the standpoint we call nonic characterology (*characterologia nonica*). Its principle resembles the so-called negative theology of the Middle Ages which proceeded from the thought that every statement one can make

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about God must, of necessity, be false. The object of a nonic science is not that which it wants to explore, but only that which blocks the way of exploration. Or, paradoxically expressed, the object of nonic research is only the limits of its object.

Science has the right to exist only where it treats of world, that is, of objects. Man, so far as he is subject, can never become the object of a science; so long as he lives unfreely and degrades himself to an object and a piece of the world, he must remain scientifically explainable. Characterology is *per se* no science, but it includes a part which acknowledges the demands of exact science; it is the study of the deviations of the subject, of the difficulties which arise as soon as the human being no longer behaves like a subject. As soon as he makes an object of himself, he withdraws from the infinal and subordinates himself instantly to dead causality. Then he is "explainable." All the results of erroneous deviation up to the catastrophe of the clarification process are objects of exact research. Clarification itself, the new shining of the subject, the new appearance of the infinal, are all beyond all scientific perception. So far as characterology tries to delineate the process of clarification, it is, from the standpoint of science, indemonstrable poetry; and from the standpoint of life, an attempt to tell the truth.

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PART ONE

THE FORM OF CHARACTER

I. EGOCENTRICITY

LET us imagine that an old man has fallen on the street, and that a young man hurries to help him up. Such assistance can serve one of two purposes. Either the purpose is to help the person hurt, or the helper performs his good deed for a reward. If the first purpose outweighs the second, we call the man's behavior "objective"; if the latter purpose is determinant, we call his behavior "egocentric."

Undoubtedly both purposes will be jointly effective. It is easy enough, however, to discover which predominates when we suppose that the assistance did not get there in time. In both cases the would-be helper will feel regret. But the objective person will think on the object of his unsuccessful efforts, on the unfortunate old man. He will wonder what happened afterward to the old man and whether he was able to get home alone all right. The egocentric will regret that he could not perform the good deed. He will blame himself or will try to excuse himself. In any case, his thoughts will be busy with his own person. The real object of his efforts was the same before as it is now—his beloved ego.

The purpose of every objective function is service to the world. The purpose of every egocentric func-

tion is service to the ego. That is why the egocentric, whether he knows it or not, always acts according to self-evaluation. He has an ego-ideal which he strives to attain, a guiding image by which he measures his worth or worthlessness. He judges everything that happens on the basis of whether it brings him nearer this guiding image or not. The nearer he fancies himself, the happier he is; his unhappiness grows with increase in distance.

This guiding image can be variously formed. It may be, "I want to be as rich as Rothschild," or "as famous as Goethe," or "as powerful as Napoleon," or "as devout as Luther," or "as poor as Francis," or "suffer as much as Christ on the Cross." The ego-ideal is always distinguished by the fact that its possessor tries to make the material world serve him, while the objective human being places himself (i. e., his ego) at the service of the world.

In many cases egocentricity is the effective element. Sometimes we see this ourself. We stand alongside ourself, as it were, as critics of our every deed and gesture, but we do not grasp clearly the significance of this peculiar form of consciousness. It does not mean a particularly vigilant conscience; it means that we have made an object out of ourself in fear of defeat, or, what amounts to the same thing, in fear of deviation from the ego-ideal. The number of forms in which egocentricity may appear is infinite. A good portion of an understanding of human nature is necessary to ferret it out of all its disguises

and hiding places. It is generally easier to discover egocentricity in others than in ourself, for its discovery in others raises our own ego. Everything is easy for us which serves to elevate our secret picture of ourself.

Alfred Adler, the founder of the school of individual psychology, has pointed out that the individual who is constantly taking stock of himself, is never satisfied either to feel happy when he nears his guiding image, or to feel unhappy when he believes himself far away from it.

The more egocentric we are, the more distinctly effective in us are the two extreme levels of the ladder of self-evaluation. The wretcheder we feel, the higher lies the level of happiness to which we make claim. The less money we have, the greater the sum which we dream we shall inherit or win in a lottery. The nearer we feel to our ideal, the deeper the level of which we are afraid. The more important a man believes himself, the more irritated he is when he does not receive the customary greeting from a mere mortal.

Characteristic of egocentricity is always the inexorableness of its demands. The ego acts like a monarch who tolerates no contradiction. He who would have the singular ego-ideal to be as miserable as Job, could let himself be cared for and protected as much as possible; he would drive himself more and more tenaciously into his misery and, without knowing it, would employ the cleverest artifices to prevent

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himself from becoming happy. To be happy would mean for him unhappiness; it would mean the decline of his ego-ideal. We call the behavior of egocentric persons impatient or irritable, and their guiding image, self-idolatry or egocentricity. The reader to whom these designations appear too strong, has only to observe that every ego, even that of the relatively less egocentric individual, behaves like an insulted idol when it is attacked.

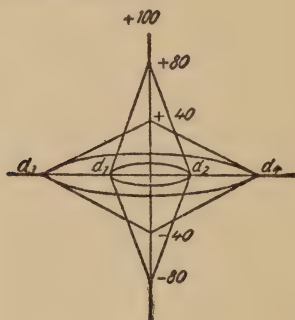


FIG. 1

We illustrate the behavior of the egocentric by a vertical line, the middle point of which is zero. Every point above zero is in relation to the equidistant point below zero. That is to say, the deeper a human being's feeling of inferiority, the greater his desire to amount to something, or to be recognized; and vice versa. The whole line represents the self-evaluation of an individual. He is not consciously aware of the amount of tension between this need of recognition and his feeling of inferiority;

i. e., the distance between the point above and the point below. He feels at times the distance of one of the two points from his ego-ideal which is placed at $+100$. (See Fig. 1.)

Most people are occasionally conscious of only one of these two points. We feel ourself superior and secure, or inferior and insecure. It happens seldom in the ordinary course of events that we are aware of our inferiority feeling and, at the same time, of our compensatory desire to achieve something. There are even people who believe that they have remained at one point or the other their lives through. A closer examination shows, without exception, that both points have been continually effective.

Suppose that someone has the ego-ideal to be a good human being. "To be a good human being" corresponds to point $+100$ on his ego-line. He probably does not look upon himself as perfect since modesty is a quality necessary to a good human being. He feels about $+80$ good. A little offense to his dignity, through a bit of selfishness or conceit which he discovers in himself, is enough to make his self-evaluation sink, not from $+80$ to $+75$, but from $+80$ to -80 . He no longer believes himself a good human being with some faults; he is crushed for the moment, broken, and classes himself with the wickedest. On the other hand, he sees proof of his goodness in the vehemence of his remorse, for one must be very good to be able to grieve over so small a fault. What is disclosed here under the mask of his good-

ness is, in reality, love of his ego. We fluctuate so sharply only on the line of egocentricity, which is why irritability and impatience are characteristic of an egocentric attitude. So much deception and self-delusion can be found only in such an attitude. A true love of goodness lies on an entirely different line.

Egocentricity without self-deception is not possible. Even he who says, like Richard III, "I am determined to prove a villain," fools not only the world by hiding his weakness in violence; he fools also himself. He conceals from himself the fact that he hates only because he has not the courage to love, and that he says no to the joys of the world, because he does not want to say yes to his own suffering. Every hater is an unhappy lover without knowing it. But we shall speak of this later. It is sufficient here to point out that every egocentric human being deceives himself. Complete insight and egocentricity cannot exist side by side, which is why insight is lessened by egocentricity. It is also why it is possible to discover a little self-deceit in everyone (for everyone is a little egocentric). The more egocentric a person is, however, the more cunningly does he arrange his self-deceit, and the slyer the subterfuges he uses to protect himself against an unmasking. He feels, without admitting it, that his egocentricity would go to pieces in the face of the truth.

II. OBJECTIVITY

AN objective attitude is distinguished by the fact that it can never lead to complete helplessness or a breakdown. Since all objective purposes are means in the service of the infinite purposiveness of life, the means can never be exhausted. He who serves the infinite can never be without means.

Suppose that a man living in the city plans to spend the coming Sunday in the country. When he arrives at the station early in the morning, he is informed that the train which he planned to take is not scheduled to run on that day. The more egocentric he is, the more thoroughly will his good mood be spoiled by this thwart. The goal of an egocentric person is set fast. When he cannot attain it, his sovereign dignity is offended. He can reestablish his insulted majesty only with a great display of curses or tears, like an inner salute.

The objective individual asks himself what he can do under the circumstances. He decides to go somewhere else with a train leaving half an hour later.

It is also to be noted that objectivity denotes adaptability or adjustability. The outing first decided upon, which was probably to go to the woods, was not an end in itself, but was meant to serve as

means to recreation. The same end, recreation, can be attained just as well by another means, for example, a boat ride. The more adaptable an individual is, the more means are at his disposal, and the less chance there is of his having to give up his goal.

Suppose, further, that just before the departure of the second train, a storm breaks suddenly, and the excursion is impossible. Most of us would be immediately depressed or become bad-tempered (and that means, injured in our egocentric godlikeness), and go home. The more objective one is, however, the more easily will one adjust to the new situation. One will, without wasting much time, sit down with a book, or plan to visit a friend, or even be happy that the opportunity has come at last to dispatch an accumulated correspondence.

In every instance, where the egocentric feels an affect, like annoyance or depression, the objectively oriented individual accomplishes something. The excursion (no matter whether on land or water) was not an end in itself, but a means in the service of a plan of activity for Sunday. The same end can be attained by a visit, or spending the day alone with a book or with correspondence. As soon as an end cannot be realized, a new question arises. What higher purpose shall this end serve as means, and by what other means, not yet become impracticable, can this higher purpose be realized? In this way, what looked first like bad fortune (failure to carry out a purpose) becomes ultimately good fortune,

namely, the appearance of newer and higher purposes—but only for the objectively oriented.

Even the appearance of new means to serve an old end can be called creative. We usually say, "I just had a good idea." When an end has become plainly unattainable, only an egocentric would cling to it. He would fret constantly about the impossible, and make a martyr's crown for himself out of his grieving. The pain of his attained goal serves his unadmitted end purpose, the elevation of his ego, frequently better than would the pride of attainment. The attainment of one goal would otherwise make necessary the setting of a new one and that needs considerable objectivity.

It is as little possible for the objective person to lack purposes as it is for him to lack means. When an end which seemed achievable becomes impossible to realize, the objective individual is aware of the next thing to do. There is an inexhaustible pyramid of things to do (purposes) entrusted to each one of us. One calls this the eternal freshness of the alive man, or productivity, or originality, or even genius. And one presumes that only exceptional people have by right such qualities. But this viewpoint protects the beloved ego, for he who would admit that such productivity is inherent in all of us would be obliged to refer his lack of productivity to his egocentricity, and that goes too much against the grain.

It must not be supposed that the expression "objectivity" concerns itself only with the dry fulfill-

ment of duty. The way one acts, behaves or reacts should be objective; that is, to act according to the demand of the circumstances. The objective act, the procedure itself, becomes usually a vital experience. The objective attitude toward another human being is humaneness, and to be objective to a loved one means to love.

All stormy feelings, the deepest grief and the brightest joy, belong to the objective attitude of a human being. When they are genuine, they are in the service of life because they lead, without exception, to deeds. The more they are simulated because of egocentricity, the sooner does grief become petulance, anger or depression, and the sooner does joy lead to proud triumph; i. e., the more quickly does the feeling become an affect, and the more fruitless does it remain.

Let us illustrate the objective attitude by concentric circles which are at right angles to zero in the vertical line. (See Fig. 1, p. 34) We place the subject in the center of the circles which is also the zero point in the vertical line. The objective connections are the radii which link him to the periphery. The size of the circles symbolizes the degree of objectivity. We call this tie, between a human being and the world, his aliveness or delicacy of perception, or objective sensitiveness, and contrast this with the above described irritability or impatience.

We must not permit ourselves, however, to be led astray by this picture and believe those to be ob-

jective or sensitive only who are more attentive to and active in practical matters. The expression "sensitiveness" is intended much more to indicate that the finely sentient thinker or artist can also be objectively oriented, even if he lives so secludedly that only a vision of the world binds him to it.

The deciding factor is not where a man looks for his life task, but how he takes hold of it. Naturally the finely fibered human being is in greater danger to fall prey to irritability and thereby lose his objectivity.

III. CHARACTER AS PICTURE

STATIC CHARACTER

IT may be taken as an axiom that the more irritable a person is, the more strongly does the tension along the line of egocentricity between the feeling of inferiority and need for recognition come to the fore, and the smaller is the circle of his objective relations, and vice versa. In other words, sensitiveness is in inverse ratio to irritability. The last sentence states the basic conception of the science of human character (characterology).

The horizontal circle (Fig. 1, p. 34) of objective relations becomes smaller the farther its center is from the zero point in the vertical line symbolizing egocentricity. A very irritable man gets along badly with his environment. He is easily offended, exacting, and a grumbler. Others avoid him as much as possible. The circle of his friends becomes smaller and smaller. New acquaintances rarely become friends and even if the circle of social activity is large, there is an inner, constantly growing loneliness. An irritable person lacks often an objective attitude even to inanimate objects. When a shoelace breaks, he feels just as annoyed as if an enemy had played a bad joke on him. Such a character corresponds to the

double cone in Fig. 1, lying between $+80$, $d1$, and -80 , $d2$.

In extreme cases the feeling of inferiority and the balancing need for recognition grow boundless. Such a person believes himself abandoned by the whole world, betrayed, hated or even persecuted. And at the same time he believes himself the world's savior. Contact with reality shrinks to a dot. It is impossible either to correct or criticize him. The last tie to mankind, logic, is no longer regarded as compulsory. The double cone has narrowed itself into an infinite, vertical line, and the horizontal circle of objectivity has vanished. That is the beginning of insanity.

In the opposite case, the line of egocentricity draws in to zero and the circle of objectivity becomes infinitely great. No failure can irritate, no success make proud. The fine sentience, insight into the reality of the world, and the unhampered control of means and ends grows boundless. That is a saint.

Both the saint and the insane stand on the borderlines of mankind. We others are somewhere in between. We find ourselves acting first more on one side, then on the other. But the sense of life is the growth of the circles.

At the points in Fig. 1 (p. 34) where the base of the double cone intersects the horizontal line ($d1$ and $d2$) there are bounds which hinder the further spread of the double cone in a horizontal direction, so that it is forced to grow vertically.

A pessimist looks at the world through black

glasses. He does not notice its light. Wherever he looks he sees failure, ingratitude, sickness, wrecked hopes, privation, and deterioration. And since he does not let himself receive the opposite impressions, he can never overcome his pessimism on account of his own experiences. On the contrary, his experiences give him, from year to year, new proof of the correctness of his view on life (*Weltanschauung*).

This unobjective singling out and assimilation of things observed becomes an unconscious means to the maintenance of one's picture of the world. This view on the world is again a means for the protection of the ego. And so it happens that the pessimist fights to keep his pessimism as a king his throne. He would rather be unhappy and right than wrong and happy.

We term such a falsification of reality a purposive apperception¹ or, more simply, egocentric glasses. Purposive apperception is occasionally so strong that an egocentric man believes sometimes that whenever he hears friends speaking, he hears his name. When people laugh, he believes they are laughing at him, and when he says something, he thinks he makes an ineradicable impression. The effect of these egocentric glasses is noticeable in two different directions. First, there is a high degree of unity and reserve in the character, so that one often finds people whose views, experiences, and attitudes are so consistent that they seem to have an impregnable (and seemingly true) system. Nevertheless, this sys-

¹ After Alfred Adler.

THE FORM OF CHARACTER

tem rests on false assumptions, leads to false conclusions (and drives the individual into the catastrophe of the clarification process²). Moreover, the egocentric glasses produce the already mentioned rigidity and inflexibility of character.

Purposive apperceptions are obstacles in the way of an objective development. They can often be formulated as voluntary assertions which take the form and effectiveness of natural laws. Such assertions run, "I am untalented," or "Others must take care of me," or "Women are illogical," or "All men are bad."

We call such assertions training formulas. They represent at the same time the crystallization of purposive apperceptions because they come about naturally as the result of the individual's training pattern. How such formulas are produced, how they can be avoided, and how overcome, and how they are sometimes not to be prevented, will be described in detail in the following chapters.

Not only insight, opinions, attitudes, and life habits, but also bodily conditions and sicknesses resulting from unnatural behavior, are brought about by such training formulas. Someone, for example, is convinced that all people are unreliable and sly. Because of this "insight," he believes himself cleverer than all the others. As a consequence, he goes through life shut up within himself and alone. It is possible that he shows occasionally kindness or helpfulness.

² Explained in Part Six.

But he will only show such traits to keep the others further away from him. He will know how to prevent more or less skillfully any serious approach.

The aloofness, veiled by politeness, must be expressed in all his gestures, in mien, manner, gait, and handwriting. There is not one bodily function in which this basic attitude does not come to light. He who has learned the art of interpretation will know with what sort of human being he has to deal from the very manner of breathing, speaking, blood circulation of the skin, and above all, from the eye movements, the glance. It is, of course, known that there are certain ways of breathing in lung diseases, and that a particular sort of circulation indicates certain diseases of the blood vessels and heart. The experienced lung specialist has long known that tuberculosis is curable only when it is possible to bring the tubercular to accept life (*Lebensbejahung*). Up to now only our prim, old grandmothers believed that egoistic and "wicked" people perished of painful diseases. In the light of modern investigation and research, the connection between body and mind is becoming clearer, and the influence of one upon the other more and more apparent.

The more the ego needs protection, the more rigid and antisocial is the effect of the training formulas. The greater the tension between inferiority feeling and striving for recognition, the more difficult it is to overcome the obstacles blocking the objective de-

velopment of character. The more egocentric the individual, the less is he able to adjust, develop, and experience; and that means, the more he resembles dead materia, an object.

IV. CHARACTER AS CHANGE

DYNAMIC CHARACTER

A MORE or less egocentric or objective attitude, symbolized by a vertical line and horizontal circles, is not an inborn and immutable quality. It is developed during the life of an individual, acquires gradually a certain resistance and breaks down sooner or later in the crises of the clarification process.

If one asks what changes in character take place, first, during its formation, second, during its consolidation, and third, during its breakdown, one finds that there are only two different sorts of events which come into consideration, each one of which can result in one of two ways.

A child plays with matches. He is successful in lighting one. He has achieved his end; the means employed served the purpose. Something changed in the object, in the match: a piece of wood was burned. Nothing changed in the child, the subject. He experienced again that it is possible to strike matches so that they burst into flame. It is a positive experience containing nothing new. What the child knew concerning matches was confirmed and the reemploy-

ment in the future of the same means to the same end is made likelier. We speak then of habit-forming.

Suppose the child burns himself. He does not attain completely his goal. He must pay too high a price for the desired flaming of the match—the pain of the burnt finger. This is a negative experience. Certain characteristics of the fire were unknown up to that moment and became “experience.” The means (striking the match), regarded up to then as suitable, were recognized as unsuitable for the purpose (production of a flame). Insofar as the experience is negative, it lessens the circle of means at the child’s disposal. And it is questionable whether the child can still cling to his goal.

The negative as well as the positive experience refers to objects which serve the subject (the ego) as means. The negative experience influences in addition the subject. When the child stops playing with matches because of his negative experience, he gives up not only a means, but an end as well. The relinquishing of an end injures the subject. Compare this episode with the Sunday excursion described a few pages back. The question arises in both cases: what should the individual aim at next? In the case of the excursion, it seemed better to choose the next sensible thing to do because the first thing had become impossible. Here it is preferable that the child stick to his purpose (playing with matches) in spite of the fact that the means to this particular end en-

dangers what is the premise of all goals—the physical well-being of the individual.

When the child believes his physical well-being more important than the achievement of his goal, he must avoid these objects in the future on the basis of his negative experience with matches. He acts according to the saying, "A burnt child dreads the fire." The premise, his well-being, which is so general and obvious a means to an end, threatens to become an end in itself. The child no longer dares to incur any danger to his well-being. He sets up the formula, "No more playing with fire," and is characterized thereby as a discouraged child, or as we would say, as a subject with limited freedom. We call the process of discouragement, negative experience. It is represented in Fig. 1 (p. 34) by a shrinking in the horizontal circle and a lengthening of the vertical line.

A natural law which holds good for objects only—namely, under certain conditions, a person can burn himself with matches—is now applied to a subject. The natural law is changed thus: when I take a match in my hand, I burn myself. This sentence is false, but is obeyed by the subject who is at the same time the lawgiver. Supporting it is the experience: when I burn myself, I must suffer; and the voluntary choice: I prefer to give up my goal than to suffer.

When the educator is successful in rescuing the courage of the child at this critical moment, the

child does not abandon his end—playing with fire. He will think of some new means to preserve his well-being as much as possible and to attain his end in spite of attendant danger. He will accept the pain as the price he must pay for his inner growth, even if he burns himself three or five times. And then he will know how to use matches without burning his fingers.

A positive experience has come out of a negative one. The child knows more than he did before, and the scope of means at his disposal has broadened. Incomparably more important than this addition in intellectual knowledge or technical skill is the process of growth in the subject which has been completed. The subject has become bigger. His courage has grown. His ability to make objects serve him has developed to the same degree as has his ability to suffer. Future misfortunes will hamper him less. The double cone is no longer pressed together at the base to extend vertically, but grows in breadth.

The child accustoms himself to the truth which is the basis of all living development, namely, that life does not progress in a straight line, but only through overcoming suffering and renouncing egoistic demands. What the child learned here was the most that can be learned, the triple step of "Yes," "No," and "In spite of." It is the step which mankind must use on its way to ultimate clarification.

He who watches closely the difference between merely having experiences and learning from an ob-

ject lesson will also be able to understand that an egocentric person goes unchanged through countless experiences. (This is an important fact in the problem of punishment.) The egocentric becomes cleverer during the course of the years; that is to say, he learns how to use more skillfully the means for his egoistic purposes. He does not become wise; he cannot get away from his egocentric goals and turn to objective ones. His form of character does not change and his training formulas are constantly worked over. But just these formulas make it impossible for him to learn anything positive from experience. They rob him of his inner freedom since their purpose is to protect his ego. The only fruitful experience possible for him would be during the breakdown of his egocentricity and training formulas.

That is why learning from experience is so painful when the character has been made rigid by egocentricity.

PART TWO .
GROWTH OF CHARACTER

V. THE BEGINNING OF EGOCENTRICITY

A TWO-YEAR-OLD child builds a tower. The mother comes and is pleased at the child's building. The child is pleased at the mother's pleasure and tries to wrest new building forms from the blocks. The mother, however, is not content merely to feel pleasure. She praises, and she praises not the tower, but the child. The praise also spurs the child on and, in the meantime, the purpose of his activity has been changed. He still wants to construct a good building, but not objectively for the sake of construction, but egoistically, for the sake of his mother's praise. He works no longer for the thing, but to elevate his ego. Consequently, it is right for the mother to praise the child's accomplishment, but harmful to praise the child himself. The reason for this mistake is to be sought in the mother's own egocentricity.

This is clearer when it is a matter of depreciation instead of appreciation. Suppose the tower falls down. The next question is—how does the child react to the negative experience? If he is still objectively oriented, he will hold to his goal and try to improve the means. That is to say, he will start to build again and will not tire until he has wrung from

the material the secret of static. The tower is built, the impending negative experience has been avoided and a positive one made. The child has made a step forward in his development.

The stronger the child's egocentricity, the sooner it will respond with temper or tears to repeated building failures. The negative experience becomes a fact, and the mother is forced to enter the situation.

Suppose, further, that at the third or fourth unsuccessful attempt, the child does not become angry, but only unhappy, and starts to cry. The mother comes, sits down beside him, and begins to help him. What does the child learn from this?

The child learns that adults can do what children cannot do. This is the negative experience which forms the *content* of the feeling of inferiority. And he learns further that an individual, as a child, is not capable of constructing a tower. This is the negative realization which determines the *form* of the inferiority feeling. He will not attempt again to tackle alone so difficult a task as building a tower. The training formula, "I cannot," has been produced, and the child cannot rid himself of it for a long time. Thirdly, he learns, "When I am very unhappy, an adult comes and does for me what I cannot do myself." This experience contains the seed of the urge to amount to something, to achieve some sort of recognition, the training formula for which runs, "The other must serve or wait on me." When the

child starts to play with his blocks on the following day, he will use the means which showed itself most practicable for the building of the tower; he will start to whine.

The more frequently the mother lets her pity control her, the more exclusively does she force her child into such a training formula, inferiority feeling and striving for recognition. Later he will never know how to help himself other than by enduring or complaining until another comes and waits on him.

Here also a closer inspection reveals that it is the lack of objectivity, the egocentricity of the mother which induces her to help the child instead of letting him find ways to help himself.

The mother's egocentricity may have a slightly different color. She may believe that she helps the child by giving him strict instructions. The child learns what is described above, only greatly intensified. "Adults can do everything, children nothing. So I must do everything mother says. I must lay the blocks one on top of the other just this way because mother wants it so." The child no longer feels the inexhaustible secrets of the material, but the mother's command which he must obey, "You do it this way and if you do it any other way, you are stupid,—or, you are not a good child,—or, mother won't love you."

What happens to a child when his mother consciously or unconsciously establishes such a pattern for the child's upbringing? All play must die. All

that the child does springs no longer out of the creative abundance of child life. It is done because mother says so. What remains is an obedient, spineless little slave.

The stronger his feeling of inferiority grows, fostered by such negative experiences, the more thoroughly the little slave learns that he is unequal to the tasks confronting him. He tries harder, therefore, to make his mother serve him and to make of her a slave to him. The meaning of his behavior is not, of course, clear to him. He tries by failure and tears, or by caresses and flattery, to draw the mother's pity and attention to him. He does everything to the tune of, "Look, mother." The mother is pleased at her child's dependence on her; that is, her egocentricity is flattered.

We call the process which takes place here in the childish character "refinalization." (See p. vi, Translator's note.) A life process (building) loses its original purpose and with it the living infinality, and is misused as the means to an egocentric end. The process no longer serves the impersonal infinality, but the personal and limited finality of the child (to impress the mother), with which finality it has *per se* nothing to do. It is the same with eating. A child eats to satisfy his hunger. After a refinalization he eats to please the mother. Or he does not want to eat because eating disturbs his play. After a refinalization, he does not want to eat so as to hold the mother's attention as long as possible.

The refinalization lies in the fact that a life process is detached from its original, purposive connection and is made to serve a special, individual purpose. We see, however, that most life processes revert naturally to their original purposes when the particular reason for the refinalization disappears. There is no reestablishment of the original order when the refinalization takes place because an important condition preliminary to being subject must itself be protected, and when there is reason to believe that this condition might be further endangered. In our example, and in most cases, it is the friendly relation between mother and child which appears to the child endangered by the mother's behavior.

In the example of the child's playing with matches, his physical well-being was the moot point. In the example just cited, the friendly relation between mother and child is the important premise for all further life processes and the child's future conduct is determined by this relation. Here as well, one can say, "A burnt child dreads the fire."

The child realizes a danger; he has a negative experience. He renounces all further goals and makes the avoidance of this danger the peak of his goal pyramid. What was formerly a means has now become an end. The child is discouraged and egocentric. The refinalization of his formerly infinal life processes to the rigid peak of his life pyramid, namely, safeguarding his ego, becomes a permanent arrangement. It is perpetuated by his training formulas

and the egocentricity acquires a solid foundation for the future.

The child seldom feels the danger quite distinctly. The extraordinary purposiveness of the training formulas develops with no conscious assistance. The whole procedure is to be looked upon as the expression of a basic characteristic of all life, to be compared with mimicry, or protective changes in color in certain animals. The child assumes that inner form which seems safest to him alone.

He who follows these correlations must ask himself whether he still has any right to educate his own or even strange children. The question is superfluous. Who is to educate if not we? Are we not all egocentric? And if one were a saint, he could not protect his children from egocentricity, for some aunt, grandfather, or nursemaid would see to it that the child developed it. We must all go through egocentricity in order to come out of the unconscious clarity of childhood and attain the conscious clarity of the mature individual. We cannot ask, therefore, how to keep the evil from the children. We must ask how to make the way through the evil as fruitful as possible. And the answer is, by seeing to it that we never break the courage of children, but rear them in objective freedom.

Here the objection is usually raised that the child must become accustomed to worldly order and must learn to subordinate himself to it. The answer to that is that the child loves order much more than

adults. He takes care that each one is in his own place at the table, and that the household schedule is strictly adhered to. He acts like a policeman to keep order—on the presumption, of course, that the adults have not forced him out of his natural orderliness into an egocentric disorderliness. And how is that avoided? By decreasing one's own egocentricity and subordinating oneself to orderliness. And up to that point? Up to that point one must be satisfied to avoid gross mistakes.

Never criticize the child; only what he does. Never say, "You are stupid," but, "You are bright, but here you seem to have done something incorrectly." And even when one thinks a scolding necessary, always let the child feel that, in spite of having observed his mistakes and rejected his momentary unpleasant behavior, one believes firmly in his intrinsic worth and loves him. Where love and insight go together, it will be possible to avoid the worst. And we must content ourselves with that.

VI. THE STATE OF MIND

THERE comes a time in every child's development in which the finalization of various life processes, i. e., the whole character, remains undecided. The child plays innocently and is still subject in relation to his objects or playthings. The next moment he feels himself watched, makes himself the object of the adults, and behaves egocentrically. The child's total attitude is gradually fixed by negative experiences, as described before. The egocentric finality, the ego-ideal, whose substance is self-preservation, replaces infinality. All conscious and unconscious life processes regulate themselves according to this ego-ideal. The so-called second nature of the child takes the place of the primitive nature.

The transition from occasional to principled egocentricity is perhaps the most important event in the child's formation of character. It may be compared with the changes which a primitive folk experiences when it is constantly threatened by belligerent neighbors. The domestic and cultural life of such a folk suddenly ceases when it hears the alarm of the enemy's proximity. It turns all its attention to warfare. A new order manifests itself, the military order. The child sees suddenly, instead of his care-

free development, only the dark defense, politics and war against the adults for the preservation of his ego.

A folk which is always being attacked organizes itself for defense. Strengthening weak spots, ramparts, a standing army, military customs, heroic ambition, and soldierly discipline are the consequences. What was an emergency law in a moment of danger becomes permanent and an indispensable part of the life of the people. One might even say, in place of the people serving life, comes the state serving itself.

In just this manner does a child mobilize himself when he thinks he is attacked. And the emergency laws, which are like articles in the constitution of his character, are those training formulas by which the refinalization is made permanent.

All single training formulas owe their power to the chief formula. This is the same for everybody. It is the simplest expression of egocentricity and represents the basis of all human blundering. It runs, "Defend yourself; you have enemies."

In the anxiety dreams of adults, in the phantasies of artists and in the sagas of folks, there is always to be found the same terror when the familiar becomes strange, the friend an enemy, and man a werewolf. Our customary picture of the world with which we lived trustingly is suddenly torn. All order and security go down in chaos. Supports on which one could rely a moment before, become weapons in the

enemy's hands. It is the same dread which envelops us when we are alone in a room at midnight and imagine suddenly that a dead person is behind us. It is the dread of the collapse of world order and of the disappearance of natural laws. It is also the egocentric's fear of death. But we would not be so ready to fear if we had not in our childhood the catastrophe of the social rupture and the compulsion to egocentricity.

Fides vero si tangitur, tangitur pupilla oculi nostri.—"When our trust is injured, the pupil of our eye is injured," says a church father. That the word "fides" means trust, faithfulness, and belief at the same time, and that injury to the eye is compared with injury to the soul, prove the deep insight of early Christianity, and particularly of that church father. He who suffers injury to his "fides" sees all things distorted. The glasses of egocentricity, purposive apperception, cannot be better described.

The naïve belief, the unquestioning trust of the child in the alliance of adults, shatters in that catastrophe which represents the first great, ineffaceable, negative experience of every human being. And that is why fidelity is regarded as the noblest virtue by individuals as well as peoples, and infidelity as the most atrocious outrage. A betrayer forces the betrayed to defend himself, to take care and to mistrust. The betrayal forces the refinalization of all life to egocentricity. And that is why the betrayal is the source of all wickedness, torment; but more,

it is the premise for overcoming evil by the conscious "In spite of," conscious courage and conscious love.

The objection will be raised that in our case the child was not in the right. What the mother does, probably not wholly unprejudiced but still with all good intentions and conscience, cannot possibly be regarded as betrayal. Imagine that the child, eyes shining, runs to his mother. He has found a stone and says, "Look, mother, it is gold." Mother has just gotten the rent bill and does not know where the money is coming from to pay it, the doorbell rings, and the soup boils over. Who will blame her when she replies, "Go away and stop bothering me"? And who of us adults will estimate what the child goes through in that moment? Who can even describe the change of expression in his eyes? Maybe it is not the mother, but the badly organized world, our troubled and tormented century, which betrays and is responsible.

In such an emergency, especially when it is frequently repeated, nothing remains for the child but to arrange all his life processes for the safeguarding of his ego-ideal. All new experiences are used to strengthen the already existing training formulas, just as a law is polished and amended, but not changed basically. All behavior patterns useful to the ego are retained and raised to laws, while all others are discarded.

Since the first training formulas are often estab-

lished very early, sometimes in the second year, it is not always possible to recognize their sense. One realizes only the compulsory "I am this way," against which one can do nothing. It is no longer remembered that one was ridiculed when one tried to sing from a joyous child heart and strong throat. One knows only the training formula, "I cannot sing." One has been trained to not-being-able-to-sing. The most painful weapons, loss of love and respect of one's nearest, were used as soon as one began to sing. The retention of this love and respect in the interest of the ego-ideal was so unqualifiedly necessary that the precipitation of this negative experience acquired power in the form of a training formula.

Thirty years later one tries to sing and there we have the unrealized reaction to the original situation. The attempt is in vain. One notices then that one would rather die than sing. The function of singing remains refinalized to the ego-ideal of an "un-musical" individual. And the unconscious singing prohibition remains effective even if the family has long since changed its opinion and every effort in a musical direction would be greeted with praise.

The training formula is not dependent upon the concrete advantage or disadvantage accruing to an individual, but upon his rigid and antiquated ego-ideal which often shows itself harmful later. It is not a living development, but an inflexible and un-

healthy condition which changes the living subject into a dead object.

Many are of the opinion that a function which, as the result of such restraint, has not been active for years, becomes impossible to revive. It is not so. What has been lost can be made up in a short time. The most important proof of the correctness of our contention was presented by the music pedagogue, Heinrich Jacoby, in the cases of numerous, seemingly unmusical people.¹

Countless supposedly instinctive inclinations and disinclinations, as well as those traits termed "inherited vices," can be traced to training formulas. The assertion that one cannot calculate, or dance, or that one has a bad memory, and other similar limitations come from the same source.

But life suffers the worst injury through those training formulas which refer to fellow men. And these gravest of all mistaken attitudes are always brought about first by the first persons to take care of the child, that is, the mother, father or nurse. One child is unwittingly brought to the formula, "I may never have an opinion of my own"; another, "Children may not have a will of their own"; a third, "One must never place confidence in another"; a fourth, "One must not be happy"; a fifth, "One must have no feelings"; a sixth, "One must always do the

¹ Cf. Heinrich Jacoby, *Jenseits von musikalisch und unmusikalisch*.

opposite of what the other says"; a seventh, "One must break everything." It is easy to imagine how deeply such laws, which become second nature to the child, influence his whole future growth.

All training formulas which regulate conduct toward fellow human beings are designed to divert the relation to these fellow human beings to a certain, narrowly defined path. Either friendship, pity, or admiration, or even fear or hate, is to be aroused in the others just as if the child could not live in any other relation. That is why it is almost always possible for children to make the various people who have to take care of them assume the same attitude. One child bribes everyone with loveliness; another makes his parents despair by his obduracy. Many children have a way of dividing adults into classes. They differentiate between friends and enemies. They torment their enemies and fight for the affection of their friends with all the wiles of a lover. These children *per se* are neither lovable nor obstinate. They must behave so until they free themselves of their training formulas.

A training formula is an inner law whose formulation is not remembered. Its power is there and it operates like a natural law because violation makes effective the strongest negative experiences. All training formulas are in the service of egocentricity and lose their power only when the ego-ideal ceases to be the goal of the personality.

The greatest part by far of all character traits

come from training formulas, or are traceable as diverted, consequent manifestations. Every ego-centric training is a limitation of freedom of will, an inhibition of life, and a debasing of the subject to an object. That is why it is, like everything inanimate, not only causally conditioned, and scientifically explainable, but also psychologically accessible.

VII. CHILDREN'S MISTAKES

ONE of the qualities which all egocentric human beings (that is to say, all of us) possess, plays an especially important rôle in the development of character. It is the inability to wait, which can be correctly interpreted as a direct expression of irritability. The more irritable we are, the more deeply are we driven by any annoyance into a feeling of inferiority, and to be able to continue living, we need a balancing mechanism which raises us, in our own eyes at least, the same distance which we believed we had sunk.

Bismarck could bear for years the scorn of his enemies and lack of confidence on the part of his friends until history finally proved him in the right. The discouraged individual usually cannot endure for an hour the thought that someone may have a bad opinion of him. He would turn heaven and hell in order to demonstrate to himself and others that he is the contrary of despicable and ridiculous, whereby he usually succeeds in proving just what he set out to disprove.

The child finds himself in a situation similar to that of a discouraged adult, or, better said, the discouraged adult, in respect of not being able to wait, is still a child. For the child is compelled to search

immediately for some sort of balance for his negative experience since, on account of his smaller power of resistance, failure disturbs him much more seriously than the adult.

There is one method to achieve the balance which never fails to work and which is always effective: self-elevation by opposing the wishes of others. Most adults can themselves recall the peculiar pleasure with which children do what is forbidden just because it is forbidden. There are many who, to an old age, are still tempted to cheat the conductor of his fare or to walk on a path just because there is a no-trespassing sign. This always creates a feeling of superiority which, articulated, goes something like, "You can forbid what you like; I do what I want to do and there is no power in the world to stop me."

The apparently unfounded lying and stealing of children have their main reason in the consequent feeling of superiority. "I can tell you whatever occurs to me." A second reason can be found in the training pattern whose goal is always to veil the truth and spread a fog of lies around oneself. The purpose of this subconscious cautiousness is exactly that which induces the cuttlefish to make itself invisible by a black excretion which darkens the waters around it on the assumption that it is surrounded by enemies.

The temptation to do what is forbidden becomes doubly strong if it is simultaneously connected with

physical pleasure. A child who steals sugar has not only the sugar to compensate physically his curbed ego, but also the triumph of being cleverer and relatively more powerful than those who can forbid but not prevent the eating of sugar.

Furthermore, there is the point where every educator finds himself in a pedagogically dangerous position. It is the sore spot of his own feeling of inferiority. And a child who has discovered this sore spot can evoke any degree of embarrassment or anger. One calls such a child an *enfant terrible*. He has only to say at the dinner table, for instance, "Mother, don't eat too much or you'll have to exercise again to get thin." How many insults and humiliations which the child has had to endure from his mother are repaid by such a remark! Compared to this triumph, it doesn't matter if one has to stand in the corner or receive no dessert. Who is the victor—adult or child?

The *enfants terribles* always have some courage left. But their courage is not sufficient to permit the significance and import of their remarks to become comprehensible to them. Freud is right when he says, "They know and at the same time don't know what they are doing." He who is still more discouraged contents himself with secret triumphs.

There are some children who, when alone, like to say aloud indecent words which would shock their mothers beyond measure could they hear them. This is also a way whereby one can acquire a greater

respect for oneself. When adults curse or wish death on their absent superiors, they do something similar; they assume the rôle of the powerful without the necessity of having to demonstrate this power in reality.

The most important mechanism of this sort is secret sexual gratification. Almost all children know that sexual satisfaction belongs to that perplexing region which stands like the forbidden tree in the garden of life, the fruit of which is allowed the adults and denied the children. On this account masturbation offers a threefold advantage. First, it gives one a feeling of superiority to have done something forbidden; second, it gives a physical pleasure which compensates for many tribulations; and third, one has the triumph of doing something otherwise permitted only adults.

Its obnoxiousness does not lie in the fact that it is concerned with sex, but in the fact that the sexual function is misused in the service of egocentricity. It is the crassest refinalization imaginable. That function which should lead to the most intimate union of two subjects is utilized so that one subject makes of himself the object of his sexual pleasure.

Moreover, it must be clearly apparent that the same procedure is followed in other fields. Smoking, drinking, the compulsory greed for sweets, gormandizing, tend as well toward the acquiring of an easily attained pleasure because one cannot bear the burden of unsatisfied desire. We are not able to

tolerate the tenseness of a negative experience over a long period of time without deducing a negative lesson from it. One must therefore provide a positive experience in the quickest and most economical way. In psychotherapy this procedure has been graphically compared to an electrical short circuit: a premature discharge takes place because the tension is greater than the capacity of the apparatus, and in our case, that means the patience of the child.

A feeling of guilt is usually connected with masturbation. It is in part justified since the tendency to a short circuit is thereby intensified and the ability to support inner tension diminished. It grows in part out of false threats and the prejudices of the educator. The final result of the feeling of guilt, however, is to strengthen the child's feeling of inferiority so that a new act of masturbation is unavoidable (like a vicious cycle) since the child has no recourse to any other means which will help him up speedily along the line of his self-confidence from -100 to $+100$. Masturbation thus becomes a compulsion onanism, governed by the same laws as alcoholism, morphinism, and the like for which the cure is the same as for all vices of this nature.

The attempt to combat the bad habits of children by threats and punishment is senseless. At best one succeeds in compelling the child to employ other means compensating for his feeling of inferiority. If one punishes a lying child severely enough, he may stop lying but he still will not tell the truth. He

becomes silent altogether. From a talkative, imaginative child he turns into a taciturn and obstinate one. The old training pattern is not relinquished, but augmented by a new one. His discouragement and distrust of fellow men increase; the unrecognized ego-ideal as well as his inaccessibility to educational influence grow beyond all bounds.

There is only one remedy that can help. It is seldom utilized because it is too contrary to the opinions of most parents and many educators. It lies in the strengthening of the child's courage and making independent the child's personality through full recognition from the adults. But father is annoyed if he can no longer command and mother's heart bleeds if she has nothing to look after, to protect, or criticize. Both lose someone to order about, a subordinate, and the formula, "My child must respect his parents"—i. e., me—must of necessity disappear. The child belongs to life and not to his parents. The fourth commandment holds good for children but must not be taken advantage of by parents to establish the right to dominate.

Probably through no other egocentric artifice has so much damage been effected as through the egoistic interpretation of the fourth commandment. But just because we all labor under this or similar prejudices, the curative treatment of our children becomes for us a severe crisis in our own development. The jeopardy and suffering of our children compels us to lessen our own egocentricity and to

become objective and aware, or to take upon ourselves the responsibility for the failure of the following generation.

In order to become independent, in order to reconcile himself gradually to his fate, the child has to learn "how to wait." An infant cannot wait even though it is courageous. It cries from the instant a difficulty comes in his way to the moment when it is removed. For him that is objective. The more discouraged adults are, the more irritable they are, and the more they resemble a baby. That, however, is egocentric. We have to learn and also to teach our children to tolerate negative experiences, unpleasant circumstances, and unfulfilled desires without deviating from an objective attitude and without increasing egocentricity.

One must not imagine, however, that a child can be educated to acquire this resilience by indicating shining examples or promising him mountains of gold. These methods must fail just as threats and punishment fail. They can only produce an imitated heroism or a deceptive objectivity for purely egocentric purposes. Otherwise how can a child rid himself of his ego-ideal as long as he is compelled to measure himself with an impossibly high ideal?

Place the child in an environment as objective as possible and give him tasks to which he is equal. When he is three years old he will discover that he can dress alone. At six he can learn to ride alone on

the street car, and at twelve he can find his way anywhere.

One should interfere as little as possible even if he makes mistakes. Such negative experiences (in contradistinction to the negative experiences suffered at the hands of adults) promote the positive development of the child. A boy who, after twenty unsuccessful attempts, builds in six weeks a house telephone through which one can hear half a word once in a while may thirty years later become a Marconi or an Edison. But a boy who, under the instruction and supervision of his father, constructs a technically perfect telephone in three days, has at best the prospect of becoming a conscientious employee who carries out the ideas of an Edison or a Marconi.

The most important rule in educating to objectivity is: be objective yourself. Not only cowardice, but courage, not only egocentricity, but objectivity, are contagious. Education resolves itself essentially into the problem of the self-education of the educator.

VIII. CHILDREN'S CHARACTERS

WE have unfortunately agreed too hastily to accept the postulate that all character traits are inherited from ancestors. One says that a child, for example, has inherited a bad temper from his grandfather and vanity from his great-grandmother in much the manner that he may have inherited the color of his hair from the one and the shape of his nose from the other. The theory of inheritance, and to a greater extent, the study of races, give us some conception of the laws which seem to govern the combination and hereditary repetition of physical qualities. No one, however, has as yet been able to make any definite statements concerning the heredity of character traits. And this cannot be otherwise, for character traits belong to a subject beyond the range of scientific laws, whereas physical qualities as attributes of the object are controlled by the laws of nature. The question as to whether training patterns (scientifically explainable limitations of the unexplainable subject) can be inherited, must be answered for the individual strictly in the negative. Inhibitions are acquired, not inherited. The further problem as to whether there are racial training patterns functioning as tribally fixed limitations of en-

tire cultures has not yet been solved. The form of inheritance to which we refer, however, cannot be derived from racial training patterns either.

There are two reasons why we cling to belief in inherited character traits. In the first place, up to now, we have not been able to find an answer to the question, and secondly, we have had no other excuse for our educational mistakes. If a disagreeable quality is not inherited, it must be acquired. The educator would then be responsible for such acquisition. We prefer, therefore, to believe in inheritance. But he who desires to change the behavior pattern of his children, even at the expense of his own egoism, has to admit that character qualities are changeable and not inborn as unalterable.

As a matter of fact, only the means can be inherited, never the purpose. The construction of the body, its manner of functioning, the preference or negligence by nature of certain organs such as good eyes or a weak gastro-intestinal tract (determining the form of the object, called "body") can run through generations of a family. All this, however, has nothing to do with character (determining the content of the subject, called "personality"). The most important thing that can be inherited is the degree of sensitivity in respect of the whole organism, distinguishing, for example, a prince from a peasant. But even this quality is not finally decisive for the character. Character is determined by conscious goals and unconscious purposes, and limited by the

training pattern. To what purpose or purposes an individual will use his inherited physical means is decided only during the course of his development. Egocentricity and objectivity as such are not hereditary.

A child born with insufficient physical means, weak and suffering from an organic deficiency or forced to live in an unfavorable social milieu, is much more prone to acquire an egocentric attitude than a healthy child under favorable social conditions. However, even under unfavorable circumstances the educator is responsible for the result of his education. A wise training could have made able and adjusted human beings out of these endangered children. Such children would have more opportunity than others to tolerate negative experiences and turn disadvantageous means to account. The educational task, i. e., maintaining and strengthening the child's courage, in spite of negative experiences, and of preventing a negative conclusion to be drawn from a negative experience, is extremely difficult.

Even if an educator attempts to excuse himself by pointing out that certain physical predispositions, such as an inclination to bad temper, or to destruction, or bloodshed, can be inherited (these forms of behavior *per se* are means and not purposes), it still depends on the education as to whether the individual who has inherited the taste for bloodshed becomes a murderer, a butcher, or a surgeon.

All character traits, including those appearing

in early childhood, are to be understood as adjustments to the persons in the child's environment. The environment represents the casting mold, outlining the borders and possibilities of development for the child's character. He who studies a child can deduce from his behavior the behavior of his environment. It must be understood, however, that the environment does not consist of parents only. Every adult who comes in contact with the child, as well as his brothers, sisters, and playmates, is an important constituent of the environmental influences on behavior and development.

In order to orient ourselves in the innumerable types of children's characters, it is advisable for the present to select three patterns. It must not be forgotten that these types are not fixed by inherited dispositions. They can appear not only in all imaginable combinations, but are also capable of change during the years, of disappearing and reappearing in part. The following descriptions, for reasons of brevity and clarity, can present only the most important character traits in their typical relationships. One might receive the impression that we are concerned here with sick or misguided children. The same viewpoints, however, which are manifested distinctly in children who are salient examples, hold good in less striking fashion for less striking characters.

It is left to the reader's intelligence, and ability to comprehend human nature, to reduce the infinite

number of gradations and combinations presented by life to essential patterns by means of the schematic types described below.

The simplest type can be designated as active. When more strongly marked, it passes over to the stubborn type. Such a child has learned to approach his surroundings in an active manner. He knows well how to play with his toys, but if the architectural blocks do not take form as the little architect wishes, they are thrown into a corner. He is honest and friendly with his playmates, especially if they are stronger. But if his comrades do not follow his wishes, a fury results. He pommels them to bring them into line and if that is not successful, he runs away angrily, only to regain his good humor in short order. His relations with adults are on a companionable basis. However, if they demand something he believes unjust, he will refuse absolutely to comply. He will rebel indefinitely; he will suffer punishment, hunger, anything, but he will not give in. A skillful educator can make out of such children that which we need, pioneers for the future. An unskillful, uncomprehending education, however, directed toward overcoming by force the child's obstinacy, will gradually drive the ego-ideal of the stubborn child into an attitude inimical to society. A pirate captain, the modern gentleman-crook, Catiline, or similar heroes picture the ideal for which to strive. The more courage the child has retained, the more comrades he takes with him along the way. Every rebellion in

school is honored by one's friends as if it were a medal for bravery, and expulsion from school, the Order of Merit.

Such children have a distinctly asocial concept of values. Every punishment intrenches them more and more deeply in their renegade pride. They are never conscious of a feeling of inferiority, but their boundless striving for recognition is unmistakable. The training formula of such a child runs somewhat as follows, "Never trust grown-ups; always confuse them; cover your tracks; never tell the truth; and—perhaps—always help the suppressed and see the archfoe in every suppressor." The whole life of such a person is refinalized toward an egocentric victory over the present state of order, toward the destruction and annihilation of any order at all, or, in extreme cases, toward absolute nihilism.

Precisely the opposite type is presented by those children who appear as model children or little martyrs. They have had from the very beginning a less favorable position in their environment than the type described above. Either they were physical weaklings or they grew up in an atmosphere which oppressed them to a certain degree. The mother may have been nervous, the father a misanthrope, or the parents quarreled, or frequent illnesses, lack of money, or brothers and sisters made life miserable for the youngster.

"I cannot be happy" is the most important training formula of the passive child. Joy sometimes as-

sumes for such a one the same meaning as sin. And another training formula usually runs, "I must not say no. I must do what the others say." This is the pattern which makes an individual susceptible to suggestion and stamps him a follower rather than a leader.

Such a person renounces the right to make demands, for he believes that he is of so little worth that his wish would never be fulfilled anyway. And in order not to suffer from constantly unfulfilled desires, he stops wishing. He never says no because he thinks the friendly faces of others are necessary to him. If another frowns, he wants to sink into the earth. The self-esteem of such children is entirely dependent upon the esteem in which they are held by others. Their striving for recognition appears in two forms.

(1) "I must not make any mistakes." When this principal training is not complicated and diverted into other channels by countertraining, we see the type of model child who is a shining example to everyone in the school, but who breaks down as soon as he must take his first independent step in life. His exemplariness is based upon the fact that he never makes a mistake because he does on principle only what he is told to do. Such people, however, do very well in positions which require mechanical perfection but no initiative.

A skillful education would have to attempt to re-instill the joy of risk and the courage to make mis-

takes. It is only thus possible to replace an ego-centric goal by an objective one. The objective human being will never be flawless because he will never have learned enough. The model child, however, does not want to learn, but to start out by being at the goal—the goal of perfection.

(2) If the education blunders badly, the ego-ideal assumes a still less favorable form. "I have to suffer, suffer more than any other human being has ever suffered, for the crown of suffering is the only crown I can ever achieve." The model child never comprehends that one can live without a crown just as well. These patient sufferers can keep a whole family, in addition to various doctors and attendants, on their toes. They react with fever, sleepless nights, or vomiting, to every demand not in accordance with their pattern. No recreation, no medical treatment can help as long as the significance of this intensioned suffering has not been discovered.

It must not be believed that such children are impostors who can simply be unmasked. They really suffer. They are what they want to be; namely, victims. Only they are not the victims of an inequitable world system, but victims of their erroneous adjustment to it. They are unfit for life because of this maladjustment, and to help them means to accustom them slowly to what they fear most—to the bearing of defeat and to negative experiences, to learning, growing, and maturing without which there is no life.

The task is difficult for educators. It fails so frequently due to the conceit, impatience, and pedagogic ambition of the parents. Change of milieu and special pedagogical treatment are frequently essential.

The third and most perplexing type is made up of those dull, apathetic children who seem to be neither egocentric nor objective, neither coöperative nor ambitious. The beginning of this character form has always been a martyrdom, for nobody willingly relinquishes his aliveness. The bitterest disappointments and disillusionments imaginable must have preceded in spite of the fact that everyone around may have had the best intentions. Very often no one has perceived the helpless search for a way to live. One only sees the result—the reserve or dullness of the child. And one has thought that some spark might be saved by praise or blame with no presentiment that this procedure forces the child further and further into his maladjustment. The tragedy, however, is for the most part a *fait accompli* with the fourth year. He who understands a little of characterology will soon recognize that the ego-ideal of such children is expressed briefly (without being understood by them, of course), “No one can touch me.” No one can be more ambitious and domineering than a person who is indifferent to the whole world. His godlikeness can be differently expressed, “There exists nothing in the world except me.”

For this reason one can whip such children without their feeling it. One can make them hunger and they laugh. They resist humiliation neither physically nor mentally because they follow the training formula, "You can't do a thing to me, even if you beat me to death." They remain passive until the educator has exhausted his means. And they remain the victors!

They are transferred from one child guidance clinic or sanitarium to another as incorrigible, that is to say, indomitable, and are forced still deeper into the training pattern to which they have so tenaciously clung. Those teachers, however, who have a dim feeling that such characters should be approached with gentleness, also fall down at the hundredth relapse of the little sinner. The patience of every educator is at one time or another exhausted. Since such a child, owing to his training, can stand more negative experiences than other human beings, he again remains the victor. "No, my dear, I shan't be deceived by your kindness, for if I should dare to have feelings, to open myself to you, to live again, you would betray me as all the others have done and I should have to suffer, suffer, suffer." These considerations are not conscious, but the child acts according to them, and he justifies himself, for the educator loses his patience and the child, as always, feels himself betrayed.

Nothing but the complete elimination of pedagogic

bungling and familiarizing the child with the raw reality, which of itself demands, punishes, and rewards, can be of help in such cases.

It will be conceded that by this method one can learn to comprehend the bad habits, mistakes, and conduct deviations of children as means thrust upon them in their fight with adults for the preservation of their ego. But the positive traits, those pleasing and charming mannerisms that form the greater part of child character, are not described, much less made understandable. A closer study, however, discloses that everything objective, courageous, and "life-ful" is indescribable and unexplainable. Visible and comprehensible to the mind are only the bounds of light, not the light itself.

In a girl who likes to study, but who hates needlework, the eagerness to study need not be explained. Her eagerness to study has not been prohibited and has therefore been able to develop. Talents are those abilities whose development has not been hampered through a bungling rearing. Only the inhibitions in life need explanation; in this case, the aversion to needlework. The way to solving this aversion lies in the question—What for? To what purpose does she dislike needlework? And we gather that it is a weapon in her fight with her mother.

PART THREE
EVERYDAY CHARACTER



IX. WORK AND REST

ACTIVITY can and laziness must be non-objective. Objective activity can be distinguished from egocentric activity just as egocentric laziness can be distinguished from objective rest. The distinction is most important for characterology. When a person functions objectively, he has joy in the functioning itself, even if the activity in itself is somewhat unpleasant.

A man studies for an examination. He must learn much which does not interest him and which he thinks he will never need later. If he is egocentrically oriented, he uses the examination to quiet his need of recognition, or, what amounts to the same thing psychologically, he needs it to lessen his feeling of inferiority. His father might otherwise stop his allowance and he, the student, does not feel capable of earning a living as yet. In that case, failure to pass the examination would mean a negative experience. All the means to be used for his goal would lead to refinalizations. If he were objective, he might perhaps fill his memory with the rhythm and sound of living languages; instead, he applies himself to memorizing old Roman law. His imagination would probably like to play with pictures of strange lands

and peoples, but he occupies himself with the construction of civil law cases. He would like to use his muscles in hiking, and instead, he forces them to remain immobile at his desk. He does all this in order not to have to give up his goal—to be supported by his father.

The refinalization of natural functions toward egocentric goals is always painful. The egocentric profit for which one struggles comes only with the goal itself; the means are usually disagreeable. They are used only because of the goal and in spite of the negative feelings they produce.

To the objectively oriented, on the contrary, not only the goal but each means has in itself objective value. The infinal gives objective goals their value, and is to be found only in infinity. All goals in the service of the infinal become themselves means to higher ends. The difference between means and end disappears, and every means, even the most modest, can become an end in itself. That is the reason why we say that the infinal is meaningful in itself. It can never be painful.

When a man takes a trip for egocentric reasons, to be able to say, for instance, "I have been there and there," he has no pleasure in the trip itself. He wishes it were over before he starts. When he takes a trip because he finds joy in living and moving about, he is happy. When it rains, he is not depressed, for his life is as meaningful in rain as in sunshine. When the goal is not attained, all means used in the unsuc-

cessful attempt appear as senseless effort to the non-objective. To the objective individual the means were ends in themselves and therefore full of sense. He need never regret the effort.

This is also true of one who wants to take examinations for objective reasons. His goal, for the present, is to take the examination and he has "essentially" no other goal. He does not want to utilize his abilities for anything other than those things which will help him toward his goal. As long as he works, he keeps his attention, his memory, his imagination, and all organs directed toward this goal. It then appears that the more he adjusts himself to the strange material, the more he *really* learns and develops. Even the driest memorizing is not without some encouragement, for he sees how his memory retains the subject matter more and more easily.

The egocentric, whose real nature is strange to him because his egocentricity has become "second nature," has to watch himself constantly. Otherwise he would fall back into his natural attitude and stop working. He must control himself. And that costs him greater effort than the work itself. The objective person does only what is natural to him. And since he does it willingly, he needs no self-control. He can rest as often and as long as necessary, for he knows that with rested organs, he can make up quickly whatever time he has lost. The egocentric is like the leader of a foreign and unwilling troop. He must watch out lest his people take to their heels at the first oppor-

tunity. The objective person is like the leader of a troop defending its own country. He knows that he can depend on every member in the troop.

There are not wrong and right professions, but there are people who go to work objectively and those who regard their work egocentrically. A man who would rather have another profession should apply himself more objectively to the present one. He will be able to lay the foundation for the new one all the better. And it will be strange if, in five or six years, he is not in the position in which he really belongs. Waiting will not strain him unduly for he is conscious day by day that he is proceeding along a meaningful road.

When we analyze complaints about mistaken vocations, we find regularly that the vocation is considered too inferior, or too superior. In the first case the person concerned suffers not because of his work, but on account of his need of "limelight." If the occupation seems above him, the complaint originates not in the work but in the feeling of inferiority. In both cases the complaint would stop if the egocentricity disappeared.

On the other hand, all such complaints are, to a certain extent, justified. For one, manual labor is too dead; for another, mental work is too difficult. And above all, think of the factory worker who has to make the same monotonous movements year in and year out. Here the social abuses are used to excuse one's own resignation. An objective person would

also suffer in this position, but the suffering, the negative experience, would not break him down. On the contrary, he would consider it necessary to help eliminate social abuses. He would have no time to rail against fate, because his moods would not vent themselves in fruitless emotions. He would be stimulated by the realization of what he saw around him to the performance of useful deeds. A person who complains that his moods are not transformed into useful deeds complains no longer of his social situation, but of his own character. And there he is face to face with a choice. He must clarify his understanding of himself (clarification process), or he must continue suffering.

A disturbance in working power is an emergency signal from the endangered ego. The inner development is in action.

It is much worse with those egocentric individuals who have succeeded in training themselves to turn out very good work. They can do what their vocations require, and usually they can do it better than others. They seem to work objectively correctly. Their seeming objectivity is not an end in itself, but is a means to egocentricity. This is revealed as soon as it is a question of choosing between sacrificing a piece of work or a piece of ego. Such people sacrifice the work to their ego, and never vice versa; or if they do, the self-sacrifice is, as a result of their training formula, in the service of an egocentric martyr-ideal.

There is, nevertheless, sufficient objectivity in

many people to make possible over a long period of time successful work without too great inner tension. The refinalization, which is contrary to nature, is possible to bear and no one notices for a time that this person has oriented himself mistakenly.

Those people who do their work more or less skillfully, break down and begin with the breakdown their inner development, when failure or catastrophe in other fields shows that there seems to be something the matter with the groundwork of their character. The best example of such a fate is the successful business man who is shy of people in private life and who tries to hide the feeling of inferiority he carries around with him behind pride in his recognized achievements. He understands work, but not leisure. At best he has developed a superficial technique by means of which he conceals the emptiness of his free hours. He collects books or stamps, reads novels, grows cacti, or solves crossword puzzles. It is questionable how long he can do without alcohol. He probably cannot live at all without nicotine. On holidays especially he has to resort to artificial means to prevent the lurking feeling of inferiority from taking complete possession of him. In many cases though, the most dangerous period lies between going to bed and falling asleep.

When a person regards the world or life distrustfully, he does not dare entrust himself unarmed to nature. If he cannot, like Solomon, surround himself with three hundred heavily armed guards "because of

his great fear," he must, at least, be inwardly awake. He locks the doors carefully and safeguards himself against his moral enemies by devising the cleverest defenses. He thinks of everything which might threaten him externally or internally, and tries to fall asleep without permitting the feeling of carefree security to arise within him. His muscles do not relax, his thoughts do not grow quiet, and his heart beats almost as quickly as by bright day. It is no wonder his sleep is so light that the slightest noise awakens him. He has no feeling of rest the following morning. His inner functions have not, as he thinks, performed their duty badly, but very well. They were set, not for rest, but for alarm.

In the course of years, this restless sleep disturbs the sleeper more and more. The unhealthy results of the unceasing, extreme demands made upon the body show themselves in the blood circulation (arteriosclerosis), or the fact that his thoughts give him no peace leads to a compulsion brooding or mental confusion. Digestive difficulty and kidney trouble, following bad circulation, can also be the consequences of years of a totally false attitude toward one's own development. It is always a violation of the natural rhythm of work and rest which leads finally to a physical or mental breakdown. Life does not allow egocentricity to put its own order, which life regards as disorder, in place of the natural rhythm. That is why every natural capacity for accomplishment, no matter how skillfully developed,

LET'S BE NORMAL!

is restricted sooner or later by egocentricity. Only the objectively oriented individual is unrestricted in accomplishment because he does not come into conflict with life's demands.

X. SOLITUDE AND SOCIETY

THE form of character shows itself even more distinctly in relation to people than in relation to work. One must not necessarily think those who seem to be sociable, really social human beings, and therefore objectively oriented. Or vice versa, because someone lives reservedly is still no proof that he is unsociable and egocentric. Here, as elsewhere in the study of human character, each case must be examined separately to find out why or in what way the person concerned seeks or avoids society.

The more a person is concerned with the impression he makes on others, and the stronger his feeling of inferiority, the more does each new acquaintance signify a danger to him. He has developed a sort of inner antenna which operates like a border control or police station. Every stranger whom he meets is tested in a flash for superiority or inferiority.

If one belongs to the active type, one looks upon a superior person as a disagreeable competitor and is convinced in advance that all he says will be wrong and every point must be disputed. When the new acquaintance seems inferior, one forces upon him assertions and arguments which convince him of his insignificance, and the more impressed he shows himself, the more likable one finds him.

If one is of a passive nature, he subordinates himself quickly to the superior and is convinced in advance that everything said by the superior will be deep and true and clever. But the passive nature then tries to impress a more inferior one (which he finds infrequently) by telling him of his friendly relation to the important person.

As long as one has to deal only with a single person, such ego-politics are possible. But contact with many is exhausting because, like a harassed diplomat, one must play politics differently with each individual. And one says, consequently, "I am so sensitive that I cannot stand the presence of so many people." A virtue is made of an extremity. And the others realize as little as oneself that the sensitiveness, regarded here as a sign of great culture, is in reality its opposite, namely, irritability.

A characteristic phenomenon is the contrast to be seen in many cases between the treatment of strangers and the treatment of family. One is extraordinarily amiable to strangers and tyrannizes one's own family heartlessly. Or, vice versa, one is brusque and hostile to strangers and treats the family with infinite tenderness. But the goal is always the same. One seeks recognition, and how one does it depends upon one's interpretation of position and means to be used. A man who feels stronger than his family, but weaker than strangers, acts according to the first recipe; if he feels weaker than the family and stronger than strangers, he acts according to the second.

Very irritable people, especially when they have been able to accomplish something outstanding, can tolerate only the presence of a few carefully selected friends. "Friends" for them are those who subordinate themselves blindly, who are no danger to the godlikeness of the irritable. The irritable person avoids all others and declares them unintellectual or immoral. He believes he has the nature of a leader because he cannot bring himself to give up his dependent followers. The feeling of inferiority which is the base of such an attitude lies so deeply hidden under the consciousness of one's leadership, that it breaks out, as a rule, only in the last great crisis of existence.

The followers and admirers, on the other hand, need the great man because they have then a share in his greatness and can balance effortlessly their even deeper feeling of inferiority. Each one, the shepherd and the sheep herd, covers his expenses because each one supplies just what the other demands—a continuous income for his egocentricity. We have confronting us what we call a "sham socialness."¹

Characteristic of such a sham socialness is its brusque exclusion of the outer world. It retreats from criticism and tries to eliminate all competition. The formula for all sects or relationships making a pretense at such socialness (including the marriage relationship) is:

¹ Scheingemeinschaft.

"And if my brother thou wilt not be,
Then thy head will I crack for thee." ²

The literal headcracking is replaced, for lack of courage, by a moral death-sentence. It runs, "You are backward, and we go forward; you are blind, and we can see; you serve the devil, and we serve God; in any case, one cannot have anything to do with you."

If the desire to be more than the others increases, the circle of friends in which one can move without danger to the ego becomes smaller. There is left, perhaps, only the marriage partner or an old mother who has been trained with great effort to maintain an attitude of admiration so that her presence is tolerable and even welcome. If the egocentricity increases, it becomes impossible to stand more than one comrade, from whose criticism one is even safer than from that of a house slave. Dogs are best for this. To a dog, one can say softly, "Plus je connais l'homme, plus j'aime le chien." Or still more softly, "Yes, you are true, you will never betray me as wicked people have done who have never understood me." And one speaks the truth. For he who has come to the dogs is so wounded in his whole soul that every harmless joy, every laughter coming from another hurts him unendurably. So many people have sinned against him, beginning in early childhood, that only that human being could heal him who would take it as a

² "Und willst du nicht mein Bruder sein, so schlag ich dir den Schädel ein!"

life task and fulfill it without a trace of egocentricity and with unswerving staunchness and unsparing love. But saints are rare nowadays. He who sacrifices himself today usually does it egocentrically and consequently is sure to fail.

The self-isolated person often suffers very little because of his solitariness. He is glad when he sees no one at all for he does not have to worry about his own relative importance. He lives in his dreams or goes about his work and feels well. In reality, however, no one can remain alive without a feeling of connection to fellow human beings, which is why every solitary individual has a weak point. Touching his weak spot angers him, and sometimes the anger is not enough to hide the truth—and then comes the honest and uncontrolled crying of the desolate child.

One recluse is annoyed because it is Easter Sunday and all people go two by two, and all the girls wear white dresses. Tears come to the eyes of another because a troop of soldiers goes marching by and the military march moves him. The third is stirred by the Christmas bells, the dancing lights through the windows from Christmas-tree candles, and the glad cries of the children. But the sore spot is always that which once was sociality. It is always the awakening insight that aliveness is to be found only where the realization of belonging to society and being a part of an encompassing whole, and the unfolding of a non-egoistic personality, develop in place of the tendency to isolation, irritability, and hate.

But there is another solitariness which is the fate of the courageous, objective, and alive men and women. Christ is not the only One who was left alone in the great moment of his life. Every woman who bears a child, every man who risks his life, every human being who dies aware that he is dying, lives for a time through an extreme experience without the help of those around him. The same is true of all those who dare "to stir the dormant world. . . ." ³ They jog the training formulas which mankind still needs because it can hide its egocentricity in them. Those who help mankind by disturbing its egocentricity have to bear its hate.

Whether a person has strayed mistakenly into an egocentric loneliness, or whether an objective loneliness is really his fate, can be seen at once when he meets another one of his kind. The objective human beings understand and love each other; they belong to the same infinal scheme. The egocentrics ban each other, for one of them can tolerate only one godhead in the world—himself.

³ "An den Schlaf der Welt zu rühren" (Hebbel).

XI. EXPENSE AND INCOME

MANY people prefer to live modestly on a small but sure income, rather than to live luxuriously from profitable but risky undertakings. It seems as if they act according to sensible, economical principles. Observing a little more closely, we see that they do not obey common sense, but their rigid training formulas to the point where common sense would call for quite different conduct. Many people still obeyed the mandate, "We must manage on our interest," even after the inflation had shrunk the gold value of their capital to a fraction of its original worth.

In some cases the inferiority feeling makes itself felt in the form of a guilt feeling immediately after one has spent some money for seemingly unnecessary things. This peculiarity is almost always coupled with the formula, "Indulgence is a sin." When such people let themselves be enticed into carefreeness and pleasure, they await afterwards, like Polycrates, the anger of the gods. They have what we call an "oppression necessity." They cannot live without feeling some sort of oppression.

With the help of their formulas, which all begin with "I must not—," they succeed in arranging that degree of oppression to which their training has ac-

customed them. But they do not know that they themselves bring about the condition under which they suffer. They do not dare to claim their just due in business. When a prospective employer asks them how much salary they want, they name a sum considerably under that to which they secretly believe themselves entitled. When they have to present bills for work of their own, they send them too late, or in such a fashion that no one feels obliged to pay them. They let other people with more money borrow from them. They do not dare to ask full value for their labor or products for fear others may think them greedy.

When they are, in spite of themselves, unsuccessful in making their condition worse, they still feel as oppressed by prosperity as they felt by poverty. Their training formula is "Oppression must be." They suffer from fear of pleasure. The root of this attitude is to be found, almost without exception, in their childhood negative experiences which, formulated, run, "When I am happy, I expose myself to my enemies." They cannot ask for anything and they cannot say no. Their unmistakable need for recognition is exposed clearly in the last two formulas in spite of their apparent humility. Such an individual is afraid of being judged unfavorably by others. He would rather have no money and be agreeable to others than demand what he really earns and run the risk of incurring the others' displeasure. His ego-ideal is "to be infallible, agreeable to God, and valu-

able to all people." And secretly he believes that he must be rewarded for his modesty by receiving three times as much as he requested.

Objectivity means as well—never to be subservient to the egocentricity of others. It is therefore wrong to imagine that our knowledge of human character, which mankind demands, could help exploitation. On the contrary, the worker who agrees to accept a penny less, ostensibly because of friendliness (really because of his inferiority feeling), harms not only his fellow workers, but also his employer, for his employer's egocentric striving is thereby supported.

Capitalism cannot be destroyed either by vengeful deeds or by pretty speeches. But courage, objectivity, firmness, and intrepidity can change it from an egocentric means to power, to objective means for the furtherance of community interests and so refinalize it.

There is a law which operates with particular clarity in the character of the business coward. The ability to recognize it is indispensable to those who want to understand the destinies of human beings. It is the law we call "the vicious cycle."

When a man does not dare, because of his inferiority feeling, to ask objectively for a just salary he receives less than he deserves. As a result he is still more convinced of his own weakness and of the world's mercenariness. He approaches the next employer still more timidly and receives still less. He becomes a little more insecure, and consequently still

more unsuccessful, and then still shakier, and so on, until he breaks down.

Such vicious cycles are always effective where there is egocentricity. They force every ego to go to pieces on its own rocks, with the inexorableness of a natural law. When such a person looks for a position, he walks for hours to save money, arrives exhausted and dejected, hardly dares to open his mouth, and is almost grateful when he is dismissed with a friendly "We regret." Had he been able to pull himself together, ordered a good meal, and ridden, even if it cost much more than he could afford, he would have arrived with clear eyes and a hopeful spirit, and the result would have been different.

For some, extravagance has become a fatal training. Such people discovered early that they could avoid a threatening feeling of inferiority by a quickly bought pleasure. And the more the inferiority feeling smolders, the more relentlessly do the training formulas rule, "I must ride in an auto, must eat in the best restaurants, must always have new clothes, must drink champagne, or I feel like the most miserable 'society cripple' on earth."

It is to be clearly understood that a menace to the ego-ideal is more unendurable than a menace to our life. He who feels his ego-ideal threatened behaves like a man fighting for his life. He does not think of consequences; he hits wildly about him. When he knows but one means to save his endangered ego-ideal, he resorts to this means, no matter how serious

the consequences. When he has learned that spending money relieves his inferiority feeling, he spends money without bothering about to whom it belongs. He sells his possessions, incurs debts, pawns or steals, and thinks only, "I must ride in an auto, must have champagne, must have this or that."

It is impossible to help him by pointing out the unfortunate results of his passion. His training is improved by these negative experiences. He will go to work more cleverly and cunningly than before, but he will not become better. In more serious cases, he may cease his activity, but retreat still further from life by his very passivity. He must be helped to make the experience that he is not really attacked, that he is not inferior, and that there are better means to attain his goal than those he has been using. But this road to a cure is only passable when the road to egocentricity has led to a precipice. Positive experiences can be effective only when a positive realization arises from the renunciation of the egocentric goal.

All egocentric spending comes about in this way. What is true in crass cases of extravagance mania, and the so-called drive, is also true of less discouraged individuals who go in for luxury in dress, food, and amusements. When a person has many negative experiences, one right after another, he is in danger, because of a sharpened feeling of inferiority, of making the unfortunate mistake of drawing a negative conclusion. He can readjust his balance by an

extravagant purchase of flowers, drinks, sweets, jewelry, or whatnot. The cafés and the cinemas exist on this weakness of mankind. If we had only courageous people, the industries catering to the ego would die out.

There are always people to be found who assert that gold still lies about on the streets. Confidence men and swindlers laugh understandingly at such a remark. The timid become irritable. Their sore spot has been attacked. Wise people understand the sentence according to what they have learned from experience. And then the explanation is: when a man is objectively oriented, he does not lose faith in life even in times of depression. Out of his inner sensitiveness and willingness to suffer comes the answer which solves his business problems. And even if it looks hopeless on the chessboard of fate, he remains expectant and full of unshakable assurance, facing a seemingly lost game, until he suddenly sees something heretofore invisible, a saving move which decides the game in his favor.

If he is fearful, loses confidence, and becomes "nervous," he never discovers this saving move. And if he is convinced of his own genius, he does not find it either. Only when he accepts life simply and quietly, may he hope that the mercy of the creative idea will fall to his lot.

The creative infinitality, by which the impossible becomes possible, drives the one so that he treads as if in a dream a road whose meaning he does not under-

stand. The other perceives clearly so that he sees the road unequivocally before him. The third struggles heavily ahead through fear and blunders. But it is always a non-ego, an objective something which rises out of the depths, a superpersonal subject which clears the way by breaking down the egocentric personality. And it is always a moment in which the ego renounces itself.

XII. COMMAND AND OBEDIENCE

TO the objective commander, the command is concerned only with work on a given thing. It is as if the thing made use of the commander because the one obeying would otherwise not know what to do. If the thing is understood without instruction, every word spoken in explanation is superfluous and a sound or gesture suffices to indicate the moment at which the thing is to be done. In such a case, those obeying do not wait for instructions as to what should be done, but only for the signal to start. This situation is possible only when the objective instructee serves the same end as the objective instructor.

It happened during the battle of Verdun that ten infantry soldiers, the remainder of a company, were scattered in grenade holes, and surrounded by the enemy. There was no chance to make a plan or issue a command. A non-commissioned officer sprang up suddenly and everyone with him at the same moment. They broke loose, surprised their opponents, beat down whatever offered resistance, and came finally to their own lines with some prisoners. When several people act together objectively in a moment of utmost danger, they do the right thing in unison, as if they were led by a superwill and reason. The actors, how-

ever, know nothing of this. They do what the moment demands of them.

The more diverse the tasks to be performed, the more they demand an objective orientation. Those ten soldiers found themselves in a great, but relatively simple danger. For that reason they could act as if they were one man. But it is much more difficult for ten representatives of a political party, a school of philosophy, or a business syndicate. In spite of their intelligence and equal objectivity, they can be of entirely different opinions respecting the position, power, and immediate future of the particular project. In this way the problem of discipline arises. One must command and the others must obey, even if they think the command is wrong.

It is easy to see that here the egocentricity of a single human being, disguised by a cloak of objective criticism, can endanger the common lot. The individual does what he believes objective, and what might in itself very well be the right thing to do. But he does not do it to further the matter at hand, but for his own advantage. Otherwise he would also do what he might privately regard as wrong, but as right when ordered in the interests of all. There is a sharp line between an egocentric use of a deeper insight and the objective subordination to a general activity.

Following what is wrong, and obeying fallacious instructions, can be mistaken. Cowardice, ease, and avoidance of responsibility induce obedient people

to do what they are told to do even if they know that they ought to refuse to obey. No one can decide in advance what governmental strife, revolt, or troubles are objectively warranted. And not even external success can prove it. But the individual who takes upon himself the responsibility for his actions or non-action realizes in his decision (and even the decision to indecision is a decision) a bit of his destiny—and that means that the inner success of his attitude will lead him with inevitable logic to the point where everything egocentric in him would gradually disappear.

People who are obedient when they should no longer be, either love their egocentric comfort, or they want a martyr's crown. Their training formula is either "I want peace about me" or "Life spares me no torment." In both cases a distinct feeling of inferiority is effective whose origin can usually be found in early childhood. During the first years of his life, such an individual was under a pressure impossible to resist.

These characters are good for servants or subordinates, but they fall down every time they must make an independent decision. If they land in an authoritative position by a series of automatic promotions, they act according to the strictest rules governing the conduct of subordinates, on the one hand, and watch with extreme sensitiveness, on the other hand, that their authority is always respected. They sour the thing they are supposed to serve and are

a misfortune to their subordinates whom they constantly discourage.

They will try to satisfy their striving for recognition in subordinate positions as well. They try to make themselves indispensable or to obtain the confidences of others. They manage to make themselves the most important person in the family or in a club. If the employer has not a good understanding of human nature, he is surprised at some time or other by intolerable tenseness in an entirely unexpected quarter. A training formula has been attacked and "the milk of pious thinking" transformed into "fermented poison."⁴ When an employer wants to retain such an employee, he must treat him like a raw egg. But if the employer would like to help him, he would handle him differently. We do not help the so-called sensitive people by being overconsiderate of their sensitiveness. We merely retard their maturing.

Easier to understand are those people who must obey and cannot. They belong to that class who, as the result of early training, must always say no, even though they later do what they are told. Others always say yes, but then they must carry out the instructions a little differently than they were given. They must assert their independence. The striving for recognition does not permit a simple obedience.

They come, almost without exception, from families in which obedience was looked upon as an in-

⁴ "Die Milch der frommen Denkungsart," "in gärend Drachengift" (Schiller).

feriority. Usually conditions were better when they were children so that there remains some courage, but not enough for a real revolt. They become miniature oppositionists.

The brave rebels who cannot obey externally at all because internally they obey the training formula, "I always do the opposite," are not really courageous people. They also have a feeling of inferiority which makes them dependent. They were subjected to severe pressure the first few years of their life, and later things seemed to go better so that an ostensible courage grew, comparable to a fortress built on a quicksand. It can sink at any moment.

These oppositionists do not realize, in spite of their intelligence, that they are just as dependent upon their environment as are the directly obedient. Many a wife forces her husband to remain at home by suggesting that he go out. And many a husband forces his wife to economy by suggesting expenditures.

This saying no shows itself here as the simplest way to feel one's own power. When one can do nothing more, one can still disturb, destroy, and say no. This is how the weird attraction comes about which the intoxication resulting from disturbance and self-destruction (and every other power intoxication) has for discouraged individuals.

No further explanation is needed of the fact that an egocentric belonging to the active type loves to command because he can show his superiority. It is

more important to see how he behaves when his commands are not obeyed. If he has sufficient self-confidence, he will have his way with a great show of emotion. If he lacks self-confidence, the frustration will produce a headache or stomach cramps and he will take to his bed. That is to say, he will use the bodily excitement which accompanies the outbreak of inferiority feeling to make himself important in another way. It is the transition from the active to the passive type. The person who becomes passive accuses his malicious fellow men who are to be blamed for his shattered nerves.

If his feeling of inferiority is more apparent, he starts to ask instead of command. The instruction is accompanied by an embarrassed sound, clearing the throat, coughing, or nervous smile which seems to apologize. The person obeying needs a good deal of objectivity to prevent him from assuming either a pitying or hostile attitude.

They all suffer—the non-objective authority, and the non-objective obedient. And it is well so. Otherwise there would be no possibility of their improving.

“God punishes,” said Luther once, “one thief through another.” We realize every now and then that this punishment is not quite without success. We have a suggestion of this when the measure of our suffering has grown to the point where we must explode in anger. We are then a little more objective than before, at least for a few days. It is impossible, however, to effect a fundamental clarification thus.

Such a clarification must penetrate the whole individual and that is only possible when there is nothing else left for him to do but face his real self. When there is no longer a possibility of finding another superior, or another subordinate, as the case may be, he will be able to grind down his non-objectivity against the non-objectivity of his coworker. As long as he can change his position, or find relief in another direction, either in the family or in some avocation, the egocentricity will not break down.

Life can force a thorough, basic clarification only by bringing about a catastrophe in all fields of activity at once. Or a breakdown commences in that field where there is no opportunity to retreat, and then proceeds quickly to affect all neighboring fields. That field where there is no retreat is love and marriage.

PART FOUR
LOVE AND MARRIAGE



XIII. PREPARATION

THERE are several questions in connection with love and marriage which should not be asked. These are: what road leads to the making of a happy marriage? what does one do to make progress along this road? what are the possibilities for the unfolding of a love life and how can these possibilities be increased? We must ask, instead, why the development seems, almost without exception, to be inhibited, troubled, or even poisoned, and why marriages seem so seldom happy.

All training formulas, which restrain aliveness, lessen fitness for marriage and possibility of satisfactory love life. The commonest character determinant, the so-called temperament, must be considered. When a man does not learn to wait and does not content himself at first with partial success, he has not much chance for happiness. The formulas, "All or nothing" and "If not now, then never," make the worst imaginable basis for the life relationship of two human beings. These autocratic demands lead always to the same result—one makes an object of the other. He (or she) degrades the other by using the marriage partner as a means to gratify his (or her) desires. Thereafter it is not a matter of the converg-

ing of two equal subjects. The phrase, "object of love," illustrates the error in so many "love" relationships most clearly. The tyrannical exaction in this seeming love corresponds to an unconscious training. Such a person cannot do otherwise than make ego-centric demands and he does not know why he cannot do otherwise. He does not even know that he *can* do otherwise. He believes his style of life natural and unchangeable, and his partner, who does not want to yield, appears to him unlovable and unnatural.

The opposite temperament, whose formula goes "Tomorrow, tomorrow, but not today," is still less fit for love. Such timidity serves almost always an entirely too sensitive need for recognition. A disappointment or rejection would be so unbearable for a timorous man that he never dares to woo when he does not have an advance guaranty that his efforts will be crowned with success. He does not see that the affair is no longer a courtship, but merely a taking. The real courting, the struggle for another, is unendurable, for it entails a confession of need, longing, and helplessness. It has something of surrender in it. This surrendering himself to another is just what he has found obnoxious since childhood. In the meantime, and in spite of his attitude, he demands that the partner wait until he, the timid one, feels the guaranty sufficient. And if this moment does not come, the other is supposed to wait anyway. Under such an arrangement, the other must take the risk. And when the other does not wait, but goes her way,

the timid one is deeply offended. He believes he has again proof of the faithlessness of his fellow human beings.

The single prejudices which arise in early childhood are still more disturbing than the temperament. Out of his first, usually falsely judged and always falsely generalized, experiences, the child creates for himself a childish picture of the world. It always agrees with his training. If it could be clearly defined, it would give the theoretical background for his various training formulas. This world-picture never assumes a distinct form in the child himself. It is usually indicated in the consciousness in symbols, fairy figures, or primitive religious images. The child clings to his picture of the world as tenaciously as he clings to his training pattern. His tenacity is in direct ratio to the degree of egocentricity and unadjustability in his character. A part of these prejudices can be best described as anticipations, demands, or as "rules for the others." For example, to many men from early youth on, the following sentence appears to be the wisest remark to be made of marriage, "To serve is woman's eternal destiny." Many women live with the idea, "If I give myself to you, you must cherish me tenderly." It is surely conceded that both types have much to learn before they are capable of love.

The opposite prejudices, arising out of the feeling of inferiority, are just as unfavorable. A man who believes a woman's love so unattainably high that he

will never be worthy of it and a girl who sees a demigod in every man are exactly alike in that they are both badly prepared for love.

A mixture of varying and contradictory prejudices exists in most people. Men regard women partly as queens too much above them, and partly as slaves too much beneath them. And women look upon men partly as heroes and partly as fools. In this way humanity is divided into the superior and the inferior, and no one remains with whom one might be happy.

The general reason for all these prejudices lies in the distrust felt toward the partner. It lies in the fear of coming too near the other, reluctance to leave one's isolation, to surrender security and level protective barriers surrounding the loved ego—in brief, in dread of the intimacy. One feels (and one has learned to feel it in childhood) that the great, inevitable test of life, in which must be demonstrated one's value as a human being, is threateningly close. No one can remain a hero to his valet. No one can eternally act before his marriage partner a part which he has learned to play, consciously or unconsciously, to the world at large. The disclosure in marriage of the egocentric deception and self-deception appears unavoidable. And fear of the partnership is, in reality, fear of initiating a process of clarification which can be set in motion by an intimate life with another in which it is no longer possible to deceive another or oneself. Man loves his

tranquillity because he loves his ego. He avoids the opportunity to love another by all sorts of blinds.

Another prejudice must be mentioned which is inculcated in all of us at a tender age by way of art and literature. It is the expectation that when a great love comes, all sorrow ends, even though our common sense has told us long ago that it is otherwise, that even the greatest love signifies at best the beginning of a slow and difficult development. But our heart does not want to believe it. It claims that when we are allowed to love wholly, everything will be all right.

And our heart is right. Only the obstacles in the way are not witches, nasty mothers-in-law and cruel kings, as the legends have it, but our own inability to love. The dragon guarding the road to the beautiful princess is concern for his ego which prevents the prince from loving wholly. And the fire surrounding Brunhild's castle is fed by the egocentricity which prevents her from living for another.

Love would release us from imprisonment in our ego, but how is it to come when we demand always that our partner release us? We hope for release from being-loved, and that is the exact opposite of loving. We even expect that the other release us from our ego without offending the ego, that he kill the dragon without hurting him, that he awaken the sleeping beauty without disturbing her sleep. And as long as he cannot do that, we say, "There is no more love on earth."

Everyone who, consciously or unconsciously, has

such expectations, is badly prepared for love. As long as the partner is only a contrivance for the enrichment of egocentricity, it is impossible to experience with him those purposive realizations which contain the infinal meaning of love. The obstacles already mentioned are surpassed in importance, however, by a relation which is more or less pronounced in every life. It is the relation to the contact person.

A child's first great suffering comes when the harmony between him and his mother is disturbed for the first time. This takes place, as a rule, in the child's second or third year. He does not lose completely desire for his mother's love. He makes himself independent in so far as he arranges his life thereafter principally to defend and safeguard his ego. He still needs his mother (or her substitute) for this just as he needed her before as cosubject. When the relation between mother and child after the catastrophe is resumed on a friendly basis, the child commences unconsciously to use tactics designed to secure the good will of his powerful neighbor. He does not surrender himself wholly. The tactics are approximately those which Luxembourg used formerly in relation to Germany, and must now employ in relation to France. Please recall what was said in Section V about the growth of egocentricity. The necessity of considering constantly the mood of the omnipotent protector shows itself more strikingly when the child's relations with her are unfriendly. That is why so many children are not spontaneous, but conduct themselves so

as to be agreeable or disagreeable to the adults. Sometimes the child's total activity is refinalized because of the judgment he expects from his contact person.¹

When a person grows older, he often finds himself thinking, "If my mother could only see me now." The continuation is not always "then she would admire me," but instead, "then she would see at least how badly she misjudged me." One of our best public men reached a high position in the Department of Education when he was still quite young. Upon receiving the appointment, he said spitefully, "My mathematics professor ought to see me now. He swore that I would remain a day laborer all my life."

There is a restriction of inner freedom, of the subject's autonomy in this "to show the other," in this eternal, furtive concern about the impression made on the contact person. The restriction is not clearly perceptible in most people, but it is significant for the character picture. It is possible to note in a good many intimate relationships the disturbing dependence of one of the partners upon his contact person.

Many a person travels only to be able to tell those at home about it. His life serves as a source from which to extract material for his letters. There are students who arrange their lives so as to produce the proper amount of anxiety at home about them.

¹ Freud describes the relation to the contact person in his remarks on transference. Only he regards it as a question of the transmission of energy (libido) to another person, while here it is a law governing one's behavior toward another person.

These examples indicate that the contact person does not always remain the same individual. The rôle can be transferred from one to another, and sometimes a dead person receives it. A group, or a class of people, or even simply public opinion, can be the mirror whose reflection is determinant. What is essential is that the ego-ideal, by which one is already possessed, is seen through another's eyes and becomes effective indirectly. The life functions are made victims of a double refinalization. Someone sings a song, not because the joy in him urges him to do so, and also not because he believes himself a fine singer, but because he thinks the contact person may think so. As long as one has a contact person, one is fundamentally dependent, fundamentally subordinate, and no sure individual, firm in himself.

The greatness of the confusion and insincerity which can be caused by such an attitude in matters of love can be measured when one remembers that all people so inclined gradually make a contact person of the being closest to them. Everything that one does is done with reference to the marriage partner, not to give him pleasure because one simply loves him, but because one believes oneself obliged to impress him, to frighten him, to arouse his astonishment, his admiration, fear, or sympathy. Instead of loving, one uses tactics.

XIV. THE SEX DRIVE

WITH the maturing of the sexual organs, the opportunities for sexual experiences increase, and with it the necessity of adjusting oneself to reality in the new field. The beginning of this bodily and mental growth cannot be exactly determined. It probably commences several years before the appearance of visible signs. However, even the bodily process of maturation is no longer a purely physical one. Its initiation can be hastened or retarded, made easier or more difficult, depending upon the psychic and physical preparation the individual received in his education. The attitude an individual assumes toward his sexual maturity, the way he fulfills the new tasks and what he makes out of the new possibilities, are essentially dependent upon how much aliveness and courage have remained in him. The direction and size of the mistakes he makes are determined by the training formulas operating in him at the time of approaching maturity.

The sexual enlightenment about which so much fuss is made in the education of children, is usually of little importance in preparing the child for sexual maturity. There are, of course, some people who have been badly hurt by a clumsy explanation. It is not

the process of understanding which caused the harm, but the accompanying feelings recalled from other experiences which shattered them. Not acquaintance with objects, but what one has experienced through them, what they have changed in one, is decisive.

Children who have not been made shy, ask, when they are three or four years old, where children come from just as they ask where potatoes, rain, or electricity come from. Those are questions of reasonable research and must be answered objectively. In this way the child can increase his knowledge without suffering a negative experience. Only when the adult is suddenly dumb, stammers, or becomes coarse does the child receive a negative experience. A gradual and harmless cognition of the true facts forms the best protection against future catastrophic shocks caused by uncalled-for or criminally clumsy attempts at enlightenment.

The present state of our civilization is unfortunately such that the problem of sex life is seldom presented to the child in an objective, and therefore harmless, manner. The child's first meeting with sex problems is usually not a natural one. Almost without exception they are pedagogic problems which use the sexual field as material. It is often a fight between educator and child over the use or non-use of bad words, the asking or non-asking of insidious questions, and the practice or non-practice of so-called malpractices. Please recall what was said about the *enfant terrible* and about auto-eroticism. It will then

be seen that all these manifestations which appear purely sexual to the educator are, in reality, only means or weapons in a battle and therefore in the service of an unsexual goal. If the sexual processes assume independent significance early in a child's life, it is always due to the clumsy fashion in which the educator fought with the child.

The situation is much more difficult, of course, when a young child falls victim to a sexual pervert, or when it happens to witness sexual intercourse between adults. The after effects of such an experience are always dependent upon what kind of preparation the child has received. If the child is courageous and trusts his relatives, he will tell what happened. If the adult is objectively oriented, he will know how to re-adjust the child and the harm will be slight. If there is no one in whom the child dare confide, a negative conclusion is unavoidable. And many years will be needed until the after effects of the catastrophe can be adjusted.

Children are immeasurably harmed by an educator's unqualified condemnation of everything sexual. If the child develops into the passive type, he accepts the opinions of the adults, first, because he acquires the reputation of being virtuous, and secondly, because he senses vaguely that he can avoid in this way a great danger to his ego, namely, the real love experience. What an advantage for an ego-centric human being who can say, his life long, "I love all people, for I am good. But sexual love is not

for me, for it is a sin." He does not realize that he has fallen victim to the trick of an evil principle. He uses the double sense of the word "love" to make his striving for chastity safeguard his ego.

If the child develops into the active type, he makes playthings of just the things his educator stresses overmuch. Then the training formulas arise, "I must have sexual adventures if I want to be a man" or "Forbidden pleasures are the sweetest, or they wouldn't be forbidden." It is easy to imagine that, as a result of such an attitude, the sexual development is not only quickened, but diverted in an unfavorable direction.

The one withdraws with the excuse that he wants to avoid a sinful life; that is, to avoid life's most powerful weapon against egocentricity—the decline of the ego in the physical fusion with the loved partner. The other pretends that life's deepest meaning is found in the fusion of subjects (elimination of individuation) and uses love affairs as means to an egocentric goal.

The misuse of the word "love" is possible only because the misuse of the function is possible. The function of the sexual organs can be refinalized to elevate the ego, just as can the functions of eating, running, speaking, thinking, laughing, and crying. The refinalization is unavoidable where training formulas exist which prevent the vital development of an unegoistic love.

The period of maturation represents a crisis. At

this time must be decided whether this function, which can influence all other bodily functions, will be subordinated to the ego-ideal or if it will subordinate itself to the well-being of the loved partner. In the first case, the egocentricity is sure of its sovereignty until the great clarification comes; in the second case, a restriction is put upon the ego, the training formulas relax, courage grows and aliveness is greater—the first indications and forerunners of the clarification itself.

The less a person has learned to wait, the more he will respond to the urge of his functionally mature organs. He will be unable to endure the opinion of his environment that a lack of adventures points to a personal inferiority. If he waited, he would have to long, perhaps for years. He would have to approach the one he loved gradually, with shy pleading and, worst of all, his happiness or unhappiness would depend upon the smile or shrug of the other. He would no longer be his own master. Egocentricity cannot tolerate this dependence, in spite of the fact that an egocentric is much more dependent than he realizes. This is why many throttle their sexual development. They do it, without realizing it, so long and so skillfully that they actually feel no sexual need. They say then, "I lack a sexual drive," and think it a natural constitution to be admired or regretted, but not to be changed. They do not see that their egocentricity makes of them beings corresponding to their unconscious ego-ideal.

The others, who are more active types, explain their sexual needs by claiming an imperative, natural potency. They call it Eros or Dionysos, value it as a life endowment, or fight against it as if it were satanic. They are proud of it, or suffer because of it. They satisfy the urge, or combat it unceasingly because they are convinced it is unconquerable. They cultivate unconsciously the functional need of the sexual organs just as long and as skillfully as the others repress it. And they manage to make of it in the course of years a compulsion as strong as the compulsion of other egocentrics to alcohol or luxury. Then the "drive" of which they speak so much is really there. They can furnish proof from their own experience of that with which they cannot dispense in their behavior pattern; namely, of the existence of an independent power which they call libido, or Eros, or a sexual drive.

This drive subordinates not one, but two individuals—the one who is driven and the one he needs to satisfy the drive.

This sex drive serves, first, to protect its "victim" from a non-egoistic fusion with another subject, that is, from true love; second, to distinguish him as a "passionate" human being; third, to excuse him in his own and others' eyes for his inconsiderateness; fourth, to make his partner yield to him; and fifth, perhaps, to justify his having as many partners as he desires. If this drive is inwardly and outwardly acknowledged, it can be changed or replaced by new formulas.

Perversions, diseases, and criminal acts come about in this way. Further explanation of these various mistaken life systems must be reserved for another place. It will suffice here to point out that the so-called "derailment of the sexual urge" is possible where not only the individual, but the public at large, is convinced of the actual presence of such a drive, and where there is a general tendency to obscure knowledge of the freedom of the human subject.

The sexual drive becomes an intangible demon or a fetish which acquires irresistible power over all who believe in it. A man who believes in it lends it the reality of his own subject-being and makes it effective. And he believes in it so long as his egocentricity needs to believe the superstition. When he no longer requires the belief, the exaggerated drive no longer exists. In its place comes the functional fusion of two human beings as a free, available means to life.

XV. CHOICE OF A PARTNER

THE solution to the problem, if, how, when, and whom one selects as a partner, is not a matter of meeting "the right one." It is a matter only of one's preparation for the choice of a partner. It is a question of what training formulas block the way, what prejudices, what expectations one has, and what demands one makes.

He who seeks, finds. There are some individuals, however, who neither seek nor find because they are forced by their training formulas to avoid everything which may lead to sexual relations. The problem of partnership is turned round to become the problem of solitariness. This form of life may be described as "non-marriage."

There are many people who seem to look and never find. But if we watch them a little more closely, we perceive that they seek in order *not* to find. Their training formula is, "Yes, but . . ." They raise objections constantly and since they are usually sharp critics, it is impossible to deny their objections except that it may be said, in most cases, "Yes, but in spite of that . . ."

They were discouraged when children, and they live in a constant battle with fate. What they really

ask is that fate bring them a partner, and not only a partner, but a vocation, friends, a house, and so on, and all these things in so perfect a form that a "but" is no longer possible. If they cannot cavil for any length of time, they are disquieted. The thought that the great day of fulfillment may be at hand excites them so that they are quite confused. They behave as clumsily as possible in their confusion. Sometimes they hope fearfully for opportunities to postpone the decision. They seize upon every glance, every misunderstood word, every forgetfulness, as proof that it is not "the right one." They drag Misfortune by her hair after them. And the thought arises again and again that they are happy only when unhappy, and good fortune is misfortune for them. Their courage does not suffice for happiness. And that is why they seek in order *not* to find—until this contradiction forces them into the process of clarification.

The formula according to which they build up their life, goes, "The other [first the mother, then the contact person, the school, the authorities, the country, mankind, fate, and finally God] is to blame for everything. I exert myself as much as I can, but without success. The other people, or circumstances, are always such that no success can result." And we know that this standpoint was right at the time of the child's first catastrophe. This discouraged person, as is the case with all discouraged persons, was once betrayed. And now he piles failure upon failure,

year after year, as evidence in the secret lawsuit he carries on against his contact person.

He is afraid of going ahead, of contacting, of communicating, of trusting himself to others, of taking part in the game, of doing things at his own risk and possibly of becoming happy at his own risk—he has not learned how. The only thing he has learned is to bring suit against his contact person with his eternal “Yes, but . . .” and he does not want to stop.

A peculiar form of choosing is the unconscious boycott. It happens that after a long search, a man is happy to meet an individual who, he is convinced, is the “right one.” He grows to know the other, slowly or quickly, and believes his feelings are shared to a certain extent. Then, after he has accustomed himself to the idea of this new individual, he discovers suddenly that she is married, engaged, or bound in some way. And the same tragic fate repeats itself. He never finds a possible partner who is not already tied to someone else.

These unhappy people belong to that character type we may describe as “the excluded thirds.” As children they were forced to stand aside while their brothers or sisters lived their own lives. They learned to content themselves with a remnant of life, certainly not without envy of those luckier ones who received greater portions. If one gives them a little finger, they believe it is the whole hand, for they can use only the little finger of their own, seemingly paralyzed hand. They are so discouraged that they

look upon a little part of life as the whole life.

They have to take to their heels when a potential partner comes along who is serious and offers his whole hand. But a being who is no partner, who wants some conversation or a little flirtation, whose hand is so tied that only a little finger remains free—he is received at first as the real life companion.

There is a similar type of person who is always inspired by individuals obviously out of reach. That is the sort of discouraged individual who does not dare to choose, but who wants to deceive others into believing that he would choose if this, that, or the other thing did not prevent him.

Probably the most frequent choice made today is the so-called "second choice." Mr. X chooses Miss Y (or vice versa) with a good conscience and because of a supposedly genuine and original love for her. It appears only later that this choice was not a simple matter between X and Y, but was made to please or annoy contact person Z. The layman will be able to understand the connection when he recalls a similar case in his experience in which Mr. X was first engaged (or married) to Miss Z, and then, after breaking off relations with Miss Z, married Miss Y with a sarcastic glance at Miss Z, as it were, who still remained his contact person. It is as if he wanted to say, "Now you can envy the happiness I have with another, and which you didn't want to give me" or "Now you can be sorry when you see how you have ruined me."

What is true here is true everywhere in characterology; what takes place in outstanding cases, takes place just as well in average cases on an average scale.

We are all far more dependent upon our contact person than we believe. And when difficulties arise in our married life, we ought to ask ourself, whether, in choosing this particular partner, there was not the secret wish to please our parents, or to escape their oppression, or to impress the public or shock our environment, or something similar. It seems that a completely free choice is seldom made.

Another character type is distinguished by the fact that he puts all sorts of difficulties in the way of a choice, demands much and criticizes sharply, and then casts all reason to the winds by yielding to feelings or to the "urge." This decision appears compulsory and is made with the vehemence of an elementary passion. One loves whether one wants to or not. It seems a destiny for which one is not responsible. But upon closer inspection, this choice by "drive" shows itself just as much determined by the ego as those described before.

The choice just described results frequently in a successful marriage, but responsibility for its success is thrust upon "nature," "the love urge," or "the blind god of love." The limits of courage are perceptible and lie between thinking and feeling. The separation of these two functions took place in childhood and regulates the behavior of the individual in

all social matters. It can be described about as follows: think according to what looks outwardly best, and act to give yourself inwardly the most pleasure. One is then fair to both demands of the ego, even though they contradict each other, and one can claim, in addition, that one is a person torn by conflict and even demonic.

The next group belongs to the so-called "people of impulse," of whom we spoke earlier. They have enough courage to acknowledge their wants to themselves, but they cannot endure a state of unsatisfaction for any length of time. They look upon their own wants from an egocentric point of view as natural necessities. They believe that satisfying their drive is more important than life and they are sometimes quite unhappy about this compulsion. In reality, this demand does not arise from an impersonal and natural urge, but from their egoism which can use no better means to avoid the feeling of inferiority and obtain satisfaction. In such pronounced cases, it is easier to see how this so-called sex urge, which seems to exist apart from the ego, is really fed by the ego, serves the ego, and how, as an ostensibly independent subject, it destroys the ego when the real subject, the egocentric personality, begins the process of clarification.

This urge usually makes itself apparent only under certain conditions. One man is aroused only by small, rounded women, another only by tall, slender women. One woman believes she cannot resist the

army officer, and another the artist type. Many are aroused only by secret adventures; others prefer an open scandal. That in all these cases it is not love of one's partner, but egoism and obedience to training formulas, is expressed clearly in the "inability to wait." Herder said once, "Love's magic phrase is 'for you.' " This felicitous conception might be aptly paradoxed, "The 'drive's' magic phrase is 'for me.' "

It must never be forgotten that we are all bound, hide and hair, to our training formulas. We are not fully responsible for the single formula and still less for the single results. We cannot change them and it is therefore senseless to blame ourselves for consequences or harm affecting us and others. Such a procedure (to use one of Alfred Adler's examples) is like combating the smoke which fills a house and neglecting the fire burning in the cellar. A man who has fallen victim to his "drives" cannot change these "drives" if he does not detect the egocentricity of which the "drives" are but the expression.

The reader can now understand that the "drives," like all other resultant manifestations of non-objectivity, force the egocentric eventually into misery. It is this increasing wretchedness which is a preparation for the process of clarification and which alone makes worth while and gives sense to the "propelling force" of the drive.

From these "passionate people," each one of whose lives resolves itself into a series of more or less

serious affairs, it is only a step to the Don Juans and Messalinas who act as the others do, only without really relieving their own feelings. They recognize in cool self-criticism and often in witty sarcasm that they act like Indians who gather as many enemy scalps as possible. They know that they do not love, but that they hunt human prey as a sport, and they realize frequently that not only their victims, but they themselves will finally fall prey to an inner loneliness and misery. And they cannot stop. Their training formula is, "Conquer people." And as long as their egocentricity lasts, they yearn for the intoxication of victory which protects them from their feeling of inferiority. They triumph in the surrender of human bodies.

Finally, I wish to mention two kinds of choosing which are really no choosing. The first is letting oneself be chosen which, in a man, is regarded as a sign of dejection. A woman who lets herself be chosen without deciding for herself is also lacking in courage. She must assume responsibility for her own choice by a deciding yes or no, even though it looks as if her partner assumed the responsibility. Otherwise she does not act like a dignified and independent human being; she is subordinate, controlled by unconscious or half-conscious rules. She is not free, and therefore not capable of an alliance in the full sense of the word.

The last choice to be mentioned is the selection of a partner for reasons which have admittedly nothing

to do with love. This includes the marriage for money or a title, as well as the fleeting affair entered into for a summer trip, a pearl necklace, or a sum of money. The conscious refinalization of the sexual function for material profit is the sign of prostitution. The difference between the single, collective prostitution in the marriage for money and the repeated prostitution of the streetwalker lies only in the fact that in the first case the transaction has been made on the basis of future profits because those who are party to it have felt sufficient courage to wait, while the streetwalker (as well as the one who goes to her) is so discouraged that she cannot wait.

All mistakes in the choice of a partner are characterized by the fact that the chooser tries to assume for his choice as little responsibility as possible. He makes himself the instrument of external forces; his relatives, family tradition, or his partner's irresistibility; or the instrument of internal forces, his drives, his "unconscious," his calculations, or his avowed vanity. But he is too afraid to become completely subject, completely free, and to accept full responsibility for his fate.

To love means to decide independently to live with an equal partner, and to subordinate oneself to the formation of a new subject, a "we." This depends neither upon thinking nor upon feeling, but upon the resolution of two subjects to accept life's most difficult task, the creation of a double subject, a "we," with complete disregard for egocentricity, all

prejudices, training formulas, and drives. He who has enough courage so to love finds in living with his partner the strongest positive experience imaginable—the appearance of superpersonal purposes. He exchanges that part of his egocentricity which he renounces for a part of the great clarification which awaits all of us. And life reveals to him part of its meaning.

XVI. FORMS OF MARRIAGE

WHEN we consider that every human being lands in an almost bottomless swamp of error and self-deception, and perhaps must land there, we understand that we all, without exception, will experience marriage quite differently than we had hoped to experience it. If human life represents a road from the harmony of childhood through the blind alleys of egocentricity and the crises of clarification, to the harmony of the mature individual, we cannot even wish that marriage, which is so important a part of this road, be like an oasis of tranquillity and happiness. A man who sees nothing else in life but a road to clarity will also comprehend that marriage must be part of this road. And everyone who recognizes the fact that the process of clarification includes the overcoming of all barriers erected by subjects, and separating them, recognizes as well that in marriage, the most disturbing and penetrating experience of all, the most important crises of the clarification process must be lived through. This point of view gives rise, in addition, to a well-founded distrust of those few happy marriages which seem never to have inner difficulties.

Those marriages which are happy from the very beginning, or, one might better say, those marriages

which are happy before the crisis, turn out, upon investigation, to be sham marital alliances. The "happiness" on both sides consists in each partner's supporting the egocentricity of the other. The wife believes her husband outstanding among men; the man believes his wife the most lovable being on earth. But like every sham relationship, it breaks down hopelessly as soon as there is loss in the usual interest from egocentricity. When the woman realizes that she is not the wife of an extraordinary man, but of an ordinary man, or when the man perceives that he has not married a fairy creature, but an average housewife, the discovery is regarded as an unpardonable offense.

Love makes one see. Only self-love makes one blind. If there had been a mutual love between the two, this love would in no way have been lessened by the discovery of faults in the other. They would help each other and love each other more than before. When a man does not love his wife, but only the "happiness" which he owes to her, it never occurs to him that his wife is a being who must be helped. He demands only that he be helped. The best means to retain one's own position in such cases is to feel insulted and unhappy. The interest from egocentricity, extracted formerly from the egoistic possession of an extraordinary partner, is now drawn from the egoistically obtained care and attention which one has a right to demand as a person disappointed, insulted, and betrayed by life.

Another form of marriage also has an appearance

of happiness, and sometimes retains it for years. When an individual of the active type finds a passive partner who does him the favor of letting herself be tyrannized and when the passive one is ruled by an ego-ideal which prescribes a master, each partner finds at first in the other just what he or she needs. Both ideals, to tyrannize and to be tyrannized, are egocentric exaggerations of objective behavior. They are marked as egocentric only by their rigidity. In the case of the tyrannical marriage, it is no longer a matter of freely available possibilities, but of compelling training formulas. The one must rule and becomes terribly excited when he must obey. The other must obey and becomes just as excited when he must command. It is questionable how long life can stand such a one-sided marital relationship of commanding and obeying.

If the man is the tyrant, the wife will at some time or other, in spite of her tendency to obey, see herself forced to make some demand of her husband in the interest of the household or children. But this endangers his sovereign dignity. And the strength of his emotional release shows all too clearly that his entire marital happiness rests upon a game. Since similar attacks on his self-righteousness must recur, the crisis cannot be postponed indefinitely. In the opposite case, if the tyranny is exercised by the wife, the crisis is usually brought about by the tyrant's commanding, one fine day, "Be a man!" If the man obeys and does what he believes manly—if he assumes

the rôle of ruler—a battle for supremacy is unavoidable. If he does not obey and honestly remains what he is, a subordinate and passive being, the wife must look upon it as disobedience. And a crisis is just as inevitable.

It is again and again an astonishing and gripping drama to the characterologist when he sees how, in this conflict, objectivity and egocentricity, courage to decide and fear of the decision, insight as to what is wanting and blindness as to what must be changed, are inextricably tangled. The direction of the development points in every case toward life's great process of clarification.

The conditions are similar in those unwritten marriage contracts which run, "I love you because you believe in me, for I need someone who shows me constantly by his faith how much I am worth." It is the typical artist marriage which remains happy so long as the artist believes himself admired. If the admiration vanishes, or if the artist believes it is about to vanish, the marriage goes into a critical condition.

It is often possible to postpone the crisis for a considerable length of time by fooling oneself. A systematic self-deception supports the belief that the marriage is just as one has dreamed it would be. The partner usually follows the same goal without knowing it and does what he can to avoid realizing the constantly nearing breakdown. He acts like a bankrupt business man who wants to maintain his credit. He

laughs; he is affectionate; he goes out or invites guests so as not to be alone with his boredom; but he is irritable as soon as he is alone. Life has served notice that no more credit is to be had.

Sometimes one partner continues the sham marriage while the other's eyes have been opened. What happens thereafter depends upon the training formulas of the latter. If he is of the passive type, he makes a virtue of the misfortune. He bears his unhappiness "because the other would go to pieces otherwise," and wears a martyr's crown. If he is of the active type, he tries to compensate by some sort of "side show"—vocation, sport, or politics; or he does something else to which he believes he has a right—he commits adultery.

That he acts egocentrically in both cases is clear. If he really loved, he would act differently. He would not protect his partner by considering her sensitiveness, nor would he degrade her by adultery. (In both cases he makes an object of her.) He would approach her, as one free subject approaches another, and try to understand the difficulties. And if he did not dare more than one clear, direct discussion with her, the one talk would still be enough to set the clarification process in motion. But this clarification process is just what each wants to avoid at any cost. We all have some presentiment of what clarification means, even if we know nothing of it actually—either to give up our egoism or to keep on suffering.

How ruthlessly the ego defends its dominance, and

how deeply rooted is the fear of an unreserved yielding to truth and love, can be measured when one sees at what great cost the ego defends even its furthestmost hiding places. The crisis may be in full stride, each one may have acknowledged that the other is not what he expected, the adultery may have been confessed, and every hour spent together may be hellish torment, yet one drags out the decision and delays the end of the crisis with all the tricks of self-deception. One constructs the formula, "You are to blame and I must wait till you change," or, "I am to blame and I want to change (but cannot)." As a matter of fact, nothing will change so long as the cause of the difficulty, the egocentricity of the partners, does not change. And the crisis will last until the constantly increasing suffering, in spite of all egoistic counterdefensives, forces the final clarification.

Such a battling marriage, the so-called Strindberg marriage, can last for years. The partners try again and again to separate. As soon as they are apart, their longing for each other becomes so great that they believe everything is all right again. They celebrate their reconciliation and start to torment each other anew. It is as if they were "bound together by a rubber band."

The fighting marriage occurs where each partner has become a contact person for the other. As long as the sham marriage keeps up its pretense, each one does everything possible to please the contact person. Once the crisis breaks through the sham, all the com-

plaints and accusations once made against the first contact person (mother, father) are now made against the marriage partner. The one accused feels himself wretchedly treated, just as he felt himself badly treated by his original contact person. And he responds, as he did originally, with the violent emotion of the innocent, betrayed child.

Each partner drags the other into the misery of a Strindbergian marriage. But they cannot live without each other. So long as they do not rid themselves of their mutual dependence, everything they do is undertaken with a side glance at the other whether they continue to live with each other or not. The one wants to impress the other, to annoy him, or to show him how wrong he was—all this to be able eventually to conquer him. When one of these unconscious lawsuits has been started against the contact person, there is then nothing more important in life than the victorious conclusion of such a suit. This sort of game is played on a small scale by two people, each one of whom wants the last word. And it is generally to be found in those innumerable marriages where both partners belong to the active type.

As long as we do not know that we are fighting ghosts of the past, and that we have, by mistake, made our present partner the unwitting assign of our first tormentor, the marital battle, with all its disillusionments and wrongs, its agitation and distress, is continued inexorably. Peace is possible when it finally dawns on one partner that the only way

to end the battle is to stop fighting the ghost of his childhood betrayer. The illumination and the readiness for peace are possible only to him who is prepared to renounce the claims of his ego.

An open divorce, or the implied divorce in the marriage where each partner is free to do as he likes, does not mean at all an escape from this hellish garden of error. An external crisis has been avoided. But the internal crisis continues. It must be endured to the bitter end, either in a new marriage or as the crisis of loneliness. It can be postponed, perhaps almost to death, but it cannot be completely avoided.

The last form of partnership which must be mentioned is the non-marriage, or sexual loneliness. There are single cases in which this loneliness depends upon external circumstances and does not mean an inability to love. In these cases (for example, the Catholic priests) a serious and courageous agreement with the given situation seems always to result in life's proceeding just as happily and objectively and humanely without the sexual function, as any other healthy life. The road through the crises of celibacy, when traversed courageously, leads to the same goal as the road through the crises of marriage, when it is traversed courageously. A man who chooses celibacy for lack of courage has to undergo just as deep suffering as would await him if he decided to marry.

Many people understand well enough that, whether married or single, they are faced by the choice of either renouncing their egoism, or suffer-

ing. It is, therefore, no wonder that they hit upon the way out of going both ways at once, and each way only so far as they can without assuming responsibility. Today innumerable people regard marriage as well as celibacy as antiquated institutions. A man who holds this opinion attempts, without knowing it, to solve an insolvable problem.

A free love relationship would be a courageous and vital life form only if each partner recognized the other as an independent subject. But the subject as such is indivisible. An individual who respects the human subject in his partner cannot divide him into a vocational, social, and sexual being. He cannot confine his love to the sexual side of his partner and be indifferent to the rest. Everyone who attempts to love only one side of a human subject, makes of the subject in reality an object. An employer makes an object of a worker because he looks upon him only in relation to work. Every lover makes an object of his beloved when he does not make a partner of her in all his activities. If he did this, they would live in a free love relationship, distinguished from the publicly acknowledged marriage only by a small remainder of egocentricity, but otherwise taking the same course psychologically.

The objection may be raised that this is all very well possible, but that marriage as it is meant here is not realizable because such a relationship is possible between three or four persons. That is not so. The individual psychological sentence, "Two women are

less than one," can be deduced irrefutably from the definition of marriage as a functional relationship of two differently sexed individuals. When man A lives with woman B, in a true, functional relationship, he cannot live with woman C at the same time without disturbing the development which has begun between him and the first woman. Fear of clarification exists in every human being; everybody avoids it as long as it is at all possible and even when he believes he is initiating the process consciously and purposely. Living with the second woman entails perforce the possibility of breaking the intimacy with the first wife. Everyone takes advantage of this possibility whether he wants to or not, as long as the clarification process is not completed. Increased suffering arising out of the double relationship (perhaps out of the tension between B and C) can drag the persons concerned out of their mental obscurity. A love relationship with two women is always less dangerous for a man than marriage with one which forces him much more compellingly to give up his egocentricity. In the opposite case, this holds just as good for the woman.

The theoretical conclusions we arrive at here are confirmed time and again in reality. The form of life with consecutive and supposedly serious love relationships, as well as the love relationship with several partners simultaneously, ends in the same catastrophe of egocentricity. In one case it is the unreality and frequent change of partners, in the other fear of an

all too constant relationship, which weighs heavily. All the difficulties arising in the lives of two people living together indicate an insufficient solution of the sexual problem. Which is why it so often happens that just the heroes and defenders of erotic freedom turn into pessimistic accusers of Eros. The men become misogynists and the women manhaters, and they share the fate of those who have, from childhood on, found themselves fighting the world's order.

We do not evade our destiny either in or out of marriage. The moot point in all fights about the throne of the ego is the necessity of accepting the fact that there are two sexes and that every human being is a man or a woman, and never a neutral.

Where the road leads to clear insight, and to the objective recognition of the meaning of all marital crises, marriage and celibacy become that which they should undoubtedly be in our level of civilization—the highest school of love. There is no school without difficulties, and only he who does not shun difficulties can pass through this school. And what he slowly learns is love which, from the very beginning, was meant as the functional unity of subjects. If a man and a woman were the two hands of a superhuman being, and if this being were to fold his two hands, that would be marriage. This being tries constantly to fold his hands, but we stop him because we want to be the superhuman being ourselves. And that is why marriage today is what it is: the constantly repeated attempt of that being to fold his hands.

PART FIVE
THE WAY OF SUFFERING

XVII. THE SIGNIFICANCE OF SUFFERING

IN the preceding chapters, all the difficulties of private and vocational life were referred to the rigidity and unproductivity of the character. All character shortcomings turned out to be the inevitable symptoms of egocentric behavior characterized by fear of a feeling of inferiority and striving to obtain recognition. Where the safeguarding or elevation of one's ego (in the sense of nearing the ego-ideal) takes the place of an objective development in life, sorrow upon sorrow comes inevitably. How does it happen that a person sets for himself the goal of protecting his ego, when this goal is just what leads, paradoxically enough, to the breakdown of the ego?

When the beginning of egocentricity was discussed (Section V), it was emphasized that the child behaved "rightly" in defending himself against his mother's egocentricity. Whether this counterdefensive must consist in establishing an own ego-ideal, and consequently in the renunciation of infinal purposiveness, or whether there is another, more objective way out, cannot be determined within the bounds of characterology. Here we come upon the philosophical or theological problem of individual, human culpability. Only if there were two possibilities open to the child, an objective and a non-objective be-

havior reaction, could we speak of culpability. We usually find in practice, however, that there is no other way open to the child than a belligerent attitude. He must make an absolute of his ego against the smothering power of egocentric adults. It must be noted, however, that toward the end of deeper character analyses, a feeling of guilt comes to the surface in many people which cannot be explained as a later symptom of the childish defense. In some people it takes the form of a clear remembrance expressed in about the following words, "I could have remained friendly and soft at that time. My becoming hard and stubborn was the beginning of all later mistakes." We are not concerned with the question of what might have happened, though, but with the question of what actually has happened.

We find regularly that the naturally harmonious, functional association of mother and child must be broken. (See Fig. 2.) The ellipse (A) with its two focuses represents the living unity of mother and child before and shortly after birth. The mother has more to do in the world than to be there only for the child. And it is not possible for the child to claim the mother's whole life. The ellipse must be torn (B). The place where the child was tied to his mother, first bodily, then psychically, forms, as it were, an open wound. The process is unavoidable. It represents for the child as well as for the mother a negative experience and a painful ending to the old, harmonious state. It presents a hard task: the creation of a

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new harmony under new, uncertain conditions. If they are able to perform the task successfully, the negative experience results in a positive object lesson. And in the mother as well as in the child life unfolds with the meaning of infinal purposiveness. If the task is not undertaken successfully, the negative experience results in a negative object lesson and objective growth is retarded in mother as well as in child. The egocentric goals existing in the mother become more powerful, and they are set in the child in whom they did not exist before.

Whether this process of separation results well or badly is essentially dependent upon whether the mother consummates it in a rigid and compulsory fashion under pressure of her egocentric training formulas, or whether she lets it take its course while she remains aware and reservedly loving toward her child. If the mother's training formulas are rigid, she will be clumsy. Her child will suffer and react by constructing rigid formulas of his own. (The tiny circles on the periphery of the

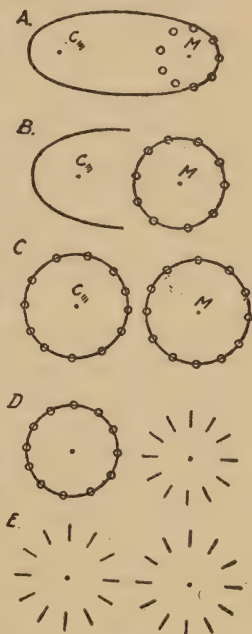


FIG. 2

ellipse and large circles are to indicate training formulas. The original ellipse A represents no unprejudiced figure for every mother has certain training formulas by the time she has her first child. We have only to think of the irritability of a woman shortly after confinement. It appears natural to us because we understand it on account of our own irritability. It belongs, however, to "second nature," not to original nature.)

In case the mother tries to avoid the break, the ellipse may remain for years. Under such conditions, the child is not wounded, but he does not become independent. And suffering comes with overwhelming force on the day the mother dies. The break when the child is thirty years old is infinitely more searing than the break when the child is three.

In the interval, such a protracted condition becomes a typical sham alliance. It is characterized (as implied in Section X) by the frightened exclusion of the outer world. The system of training formulas is in the service of an egocentric subject. This subject now consists of two persons, mother and child. We find regularly that between the two members of such a relationship there is complete agreement as to goals, moral values and opinions, full confidence and much affection. At the same time they are secluded from the world and have a tendency to criticize everything, such as can come only from their fear for possession of their partner.

The question of what would happen if an ideal

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mother could consummate her detachment from her child so as to have it result in a positive experience, is superfluous. How mankind will develop when future generations, in the course of thousands of years, rid themselves gradually of their egocentricity, which we are still transmitting almost intact, is a frequently asked question. At present parents are nowhere fully mature human beings. And children grow up without pain as little as they are born without pain. When there is the illusion of painlessness, as in the sham association just described, one tries to avoid accomplishing one's tasks and becomes involved in a vicious cycle.

The child's suffering is unavoidable. That the child tries to protect himself from suffering is just as unavoidable. The child retreats, makes ends of means, and develops egocentricity with its attendant training formulas, its feeling of inferiority, and its need of recognition. His relation to the world is almost never completely suppressed. When the break between mother and child is so suddenly severe that all functions are immediately refinalized, the majority of them cease functioning. Serious disturbances take place which become noticeable either immediately, as (seeming) feeble-mindedness, or later as (seemingly congenital) insanity. After the first catastrophe, by far most children retain a partly friendly and partly hostile relation to the outer world. They learn and they grow, seem to be trusting and harmless so that the layman thinks

they are still living in the untroubled paradise of childhood. Those who know, however, would recognize by many, almost imperceptible, indications that they already carry the guide for their future, destined road within them. But the more alive they are after their period of detachment, the stronger are the experiences they can make and the more positive the lessons they can learn from these experiences. The inner world they build up from their contact with the outer world will be richer.

As the child grows older, the first betrayal is repeated again and again, and the injury always finds the same spot which was first wounded. This law appears to many like an evil destiny. When we comprehend, however, that every discouraged human being brings defeat upon his own head by his very discouragement, we shall also understand that the peculiar manner of the discouraged attitude always evokes the same sort of difficulties. The law is here effective which we call the vicious cycle. Please recall what was said about the fate of the "excluded thirds" (Section XV). The law of the vicious cycle is the reason for the recurring blows of fate.¹ The external provocation comes from the unceasing movement of life.

Every balance set up with much labor, on the objective side by the construction of an inner world

¹ Freud was the first to describe this recurrence compulsion (in *Beyond the Pleasure Principle*). But he misunderstood it in that he confused the recurrence (of a process) with the reestablishment of a condition.

(by means of insight and infinal purposiveness), and on the egocentric side by a system of training formulas, must break down when the individual grows into a new life circle. This growth cannot be prevented by any sort of developmental inhibition. One may wish desperately to remain a child. One may use all sorts of conscious and unconscious means to evade the earnestness of existence. One grows older and cannot help it. The disparity between what should be and what is becomes always greater and the well of suffering flows always more profusely.

When the wounds from the first great life combat, whose battleground is always the nursery, are somewhat healed, comes the school and brings new catastrophes, new wounds and new pain. When an adjustment to school has been finally made, come sexual maturity and entirely new problems necessitating a new picture of the world. A practical attitude having been assumed toward the opposite sex, comes the choice of a vocation and a new life starts again. Then come marriage, parenthood, old age, and finally death.

One world appears after another and each demands anew a recasting of all experience and a re-learning of all knowledge. Life is a dying and being reborn without end. The more one has suffered from the first dying (overthrow of the balance between mother and child), the more one tries to avoid every recasting as a new dying, and the more one dreads *re-creation*, and that means—joy. The rigid-

ity of the defense against dying makes every recreation impossible. But one grows older whether one wants to or not, which is why there are aged people who have learned nothing from experience and whose entire life content first breaks over them in their death hour.

The form our defense takes is determined by the experiences made in our early childhood. Unfortunately, this form is wrong. It contradicts the meaning of life. The older we become, the less we achieve with such a system of unconscious precautions for evading unhappiness.

A child can escape many annoyances because the slightest unpleasantness usually evokes the most vehement emotional reaction. The adult who responds to every unfriendly word with loss of temper or a feeling of having been insulted, spoils not only his mood, his appetite, and his sleep, but his sociability, his friendships, his marriage, and his children. He embitters his life. The automatic defense, supposed to protect him, ruins him. Fear of unhappiness serves only to bring about greater unhappiness. We are afraid of the birth pains. We should accept them with the earnest and decided quiet with which every courageous human being faces the future. It is the inner firmness, the faith in and knowledge of the meaning of life with which a man awaits the signal calling him to face enemy fire, and with which the woman feels the pains announcing the beginning of labor. We sacrifice our

balance, renounce our old ego, and give ourselves over to the tremendous happening. We understand that we must go through an hour of extreme, uncontrollable need in order to emerge another individual, richer, clearer, and more alive than before.

A man who has trained his ego to withstand the blows of fate so that the living infinal in him can become effective, realizes the meaning of existence with ever increasing clarity. His sensitiveness, the impression he makes on others, and his ability to bear misfortune are such that it is hardly possible to remain egocentric in his presence. A person who has divested himself as far as possible of his egocentricity with all its training formulas, that is, of all we otherwise call character, becomes gradually what every egocentric would like to be: an alive personality.

We have taken over so much egocentricity from our parents, and so much discouragement has been forced upon us in the nursery, that we struggle against every psychic death and birth so long as we can struggle against anything. What remains absent is what we want to avoid—the birth pain; and what remain absent as well are maturity and clarification, to be bought only by suffering. Something else comes instead which is even harder to bear: the senseless torment of the ego which slowly destroys itself by its own rigidity. The ego suffocates within its own training formulas like a knight who is smothered by his own armor.

This tragic process is presented graphically in the vicious cycle. A man who remains undecided because he does not want to decide wrongly, makes the wrongest decision possible; he decides on indecision. He lives and yet passes by life. He does not want to let himself be taught because he believes he knows everything, and he never knows as much as he ought to for his age. An individual who always wants to attract the attention of others must use increasingly obtrusive means. And he ends by making a ridiculous figure of himself.

The torment of the vicious cycle is senseless only so long as the preservation of the ego is made the end purpose of life. The moment we understand that life's meaning can become effective only by overcoming egocentricity, we see that the pain is the first step toward being reborn and that all that has happened, no matter how miserable, appears as a necessary preparation for the great clarification. Then no pain or torment, no joy or sorrow, has ever been in vain.

XVIII. THE CRISIS OF EGOISM

MANY people of the active type live egocentrically and feel quite well in spite of it. Their training formula goes, "One must take what lets itself be taken. One must look out for oneself. The world wants to be fooled." The need of recognition is prominent in their character picture, as it is in the character picture of all active people. Their self-esteem makes them exacting, and they are seldom or never conscious of a feeling of inferiority.

Whenever anything unpleasant happens, they always decide that the other is to blame. They can usually restore their damaged importance by punishing the supposedly guilty one—that is to say, by an act of revenge. The training formula runs, "If someone has to suffer, it will be another, not I."

As was indicated in Section VIII (Children's Characters), the childhood of an active person is almost always so arranged that his detachment from the adults begins under favorable conditions and only later assumes the form of a catastrophe when the conditions become unfavorable. He was usually a favored child, either because he was the only child, and as such, badly spoiled. (The spoiling did not make him soft or he would have become passive.) Or

he was the oldest, or some other condition gave him his position of leader.

The older he became, the more he found it necessary to learn to defend himself. His egocentricity grew with the years. Now that he is grown up, he distinguishes himself by lack of understanding and hardness toward his subordinates, and frequently obstinacy toward his superiors. He shuns no means to clear the field of superiors and competitors. If he has an independent profession, he is usually able to surpass his colleagues quickly and ruthlessly. He is a despot in his own family, sometimes generous, but always dispensing this generosity aware of his omnipotent favor and disfavor, and without the slightest realization of the actual needs of his relatives. He does not see that he makes others suffer, and if he sees it, he does not change, but demands that the others change.

It never occurs to him that moral or legal rules have any other sense than to give one an advantage over the other. Egocentricity takes here the form which has always been called egoism.

Types like this do not shrink from criminal deeds. The limits of their egoism are determined only by practical (egoistic) considerations. If the egoist becomes poor, or if he comes from a very poor home, the road of thievery, or forgery, or swindling appears to him most advantageous because it seems to lead most quickly to his goal. The less an egoist has learned to wait, the greater is the danger of his be-

coming a criminal; and the more he has learned to wait, the greater is the probability that he will acquire great earthly power either as a political leader or business man by his unfeeling ruthlessness.

When such a person is robbed of the fruits of long and hard labor, an act of cruel and criminal revenge is possible. The feeling of inferiority, awakened by the sudden misfortune, must be balanced by corresponding evidence of power. This power, because of the awakened inferiority feeling, cannot be manifested by an acceptance of the facts, but only by a negation. The insulted egoist realizes the recovery of his self-respect in the destruction of objects or living creatures (not necessarily the "guilty" one). If he is sufficiently courageous to bear the uncompensated feeling of inferiority for a while (that is, if he has learned to wait under such conditions as well), he sees that it is foolish to place himself in opposition to mankind by an act of violence. The result of his egoistic cleverness appears externally as self-control, reasonableness, or patience. His need of recognition has not been changed. He has not given up his revenge, but only postponed it. In this case, however, it can fall upon an innocent person, for its purpose is not the objective recovery of a lost equilibrium, but compensation for the insulted godlikeness of the individual who dreads a feeling of inferiority more than death.

We find rather frequently a somewhat less courageous type of egoist. He does not find it necessary

to make believe he has as much virtue as egoism. Such people think themselves good Christians, good Democrats, good Republicans,—in any event, something good. If it came to a question of their position in life, however, they would walk over dead bodies. They usually find some sort of cloak which permits their egoistic behavior to appear good.

In the same group of characters belong those misanthropes who live in complete seclusion and gather knowledge or money, rare flowers, rare books, old coins or stamps. They set records which no one in the world cares about, and are happy in the consciousness of their undisputed superiority.

All these character types are, in their own opinion, very successful. They achieve, almost without exception, what they want: money, power, respect, amusement, travel, love affairs, or the records just mentioned. And it is a question as to just where the vicious cycle begins which, in the author's opinion, cannot be avoided.

The more skillfully and successfully the ego-centric life form has been developed, the longer it takes to reach a crisis, and the more terrible the crisis is when it comes. The mental suffering starts when the egoism begins to break.

Almost everything that egoists undertake in the second half of their lives, springs from the endeavor to avoid the power of death. There are the endowments of millions of dollars to perpetuate forever the name of a single individual; there are the dar-

ing feats, splendid social gatherings, all to make one forget that death is near. Above all, there are the doctor's orders, giving up alcohol, coffee, meat, getting up early and getting plenty of sleep, fattening diet or reducing diet, injections or venesections—all to keep death away. The deep fright which comes when a man's hair commences to turn gray, or when a woman loses her first tooth, cannot be explained by vanity alone. This fright means that one is badly prepared for death who is sending his first emissary. There is still time enough to arm oneself for the meeting. But one shuns not only the meeting, but the preparation for it. One hates not only death and the breaking down of the ego; one hates still more death's deliberate approach—and the slow decline of the ego. At this point the vicious cycle starts.

The stronger the refusal to prepare for the unescapable bankruptcy of egocentricity, the greater the danger that this bankruptcy will fall upon one without warning. The more one tries to close one's eyes to the approaching danger, the greater is the fright at the sight of its emissary. The more one is frightened, the greater are the attempts at self-deception, and the greater the danger of the sudden catastrophe.

The more inconvenient the precautions taken to maintain one's endangered balance, the less possible it is to conceal the fact that one is running away from a problem for the solution of which one is not at all prepared, and whose solution one cannot

avoid. One must finally admit that all this display of comforting self-deception, all these sacrifices to health, and all the arrangements for self-elevation are not sufficient to claim the high place to which one aspires on the ladder of human perfection. On the contrary, this self-deception is a burden which weighs down the ego heavily.

There does not seem to be anything left to do to keep down the feeling of inferiority. In desperation, one grabs at anything which promises some hope of escape, and in reality only hastens the breakdown.

Some people manage to retain a mask to the day on which the crisis starts. All the pains of rebirth are concentrated in the endless seconds or hours between the beginning of dying and death.

The details of the actual clarification process are not revealed to us. We can only divine that time which has been lost is made up. Any human being who has seen many people die will be inclined to agree that a few seconds suffice to accomplish what should have been realized years back. No person is spared this suffering.

No matter how dismal such a death is despite the short time it takes, the result seems the same for all: full freedom. Even if the first vital realization comes with the last sigh, this life has achieved an infinal purpose. The egocentricity of the universe has been lessened, and a subject has penetrated to clarity.

XIX. THE DANGER OF HYPOCRISY

THE egoistic individual (active type) needs his fellow human beings only to exploit them. His earmark is a strong yes, which he says to himself, and a strong no, which he is always ready to say to others. His contact person is almost always a shadowy onlooker, a sort of referee whom he tries constantly to impress. Since this contact person exists only in the imagination of such an egoist, his decision is always the same: the egoist gets first prize.

An individual who has been more deeply discouraged in childhood, retains an attachment to a real contact person. His inferiority feeling remains in the foreground and his need of recognition is only indirectly noticeable. He has not sufficient confidence to get along by himself. He becomes passive, appoints a contact person to assume responsibility for him, and contents himself with a "second-hand" life; he remains forever subaltern. He looks upon the assistant on whom he is dependent, not only as superior, but as inimical. This will arouse much objection. Think of a "mother's darling" who depends upon his mother for every trifle. He stays close to her, shows her all affection—and he regards her as an enemy. The psychological facts which have to do with the relation between a child and his contact

person must be thoroughly studied, in order not to be deceived by the sham display of love and harmony.

What politician can bring himself to the point of letting a superior enemy help him? This problem is solvable only when the superior enemy has an interest in the prosperity of his little neighbor. The political attitude of such a child must promise approximately: "I please you, I know, so you must be friendly to me. I am a part of you; I have a place in your heart, so you must take care of me, must spare me all vexations, and see to it that everything goes well with me."

The typical "mother's boy" conducts himself absolutely according to this political rule. His behavior is understandable only if one assumes that all the love and dependence which he evinces toward his mother serves the unconscious purpose of subordinating her. The consequence of these tactics is obvious in crass cases. The child cries as soon as the mother wants to leave the house and she remains obediently at home. What is clear here to every layman is presented in a subtler and milder form where a child or an adult seems exaggeratedly considerate of his contact person. His contact person is lowered to the status of an expedient. It is not love but subjugation. The child responds to the first great catastrophe in which he was made an object by his mother, with tactics which help him make an object of his powerful neighbor.

Of course, these intentions are never conscious. No child and no adult is consciously enough of a perfidious diplomat and cunning discerner to be able to carry out such a trick. Only the intolerable pressure to which the child is subjected, and the untapped productivity and unlimited developmental possibilities inherent in him, build up gradually the childish character which we cannot describe better than by comparing it to that of a diplomat. This comparison is nevertheless inadequate because the behavior of a passive child is always to further ego-centric purposes. The child does not know why he behaves thus; he only knows he must. He cannot behave otherwise. The unconscious coercion differentiates it from the behavior of a professional diplomat. The unconscious coercion forces the child to keep on using his political tricks, which have become his training formulas, long after they have lost all power to help him to his goal. It is the same tragedy described in the case of the active egoist.

The simple tricks which lie near the consciousness of a child are quickly detected by most adults. The child coughs and the mother is anxious. He cannot sleep and the mother sits at his bedside. That succeeds a few times and then it is ineffective. But the child's inner need increases. It must assert its ego against the force of its upbringing. The outlets provided by human nature open under the pressure of this inner need. He is afraid of life to which he feels himself unequal. Claims are made upon him from

all sides which he cannot meet. He must do something, must learn something; he must behave; he must be brave; and he is afraid. He goes about by day pale and dejected. The adults demand that he be merry, and all he wants is to cry.

One night in the darkness the whole childish misery bursts forth. The emotions unload themselves as if shot from a tiny volcano. At first it was a dream: a lion stood by the bed with widespread jaws (that was life). The child screams, trembling with fear and bathed in perspiration. The mother is seriously worried. She calls the doctor. He says, "Pavor nocturnus" (fear of the night), and makes some suggestions for the regulation of the child's daily life. The adults do not understand the tragedy which is taking place. A child has experienced the utmost loneliness; and he has learned that his fear can drive his mother out of her bed at midnight; and that loneliness disappears when one yells loudly enough.

The new training formula runs, "Let your fear grow till it overwhelms you; then the grown-ups come and wait on you." But the mother sees through this pretty soon and, after a while, she does not get up at midnight. These are not consciously arranged scenes. A truly bitter need prompts the child to resort unconsciously to these tactics. The mother refuses to come. She is right, for were she to come the nightly crying would never stop. The child is still more helpless, still more abandoned than before. The lion of life lowers threateningly, for the child can

no longer count on his mother's aid. And in the excess of his inner horror, a new outlet is found. The fear attack takes place in the daytime. There is a crackling sound in the corner of the room, and the child cowers as if the lion were actually there. Shivering, face snow white, forehead perspiring, staring eyes, the child suddenly breaks down. And the doctor is summoned again. And again the greatness of the need has subordinated the adults to the child.

It does not matter what direction the outlets take. It is primarily fear which expresses itself in the physical symptoms of great distress. One child is afraid of animals, another afraid of burglars, a third afraid of personal humiliation, expressed in blushing. Some children are afraid of school or of books. But what a child fears symbolizes the sum of all life's dangers. It is the expression of an intense feeling of inferiority.

One child is afraid to think, or better said, afraid to think wrongly. He becomes the sort of child one calls dumb. He has a nervous thinking inhibition. Another who is always anxious lest he blush, becomes extremely shy. He does not dare go out; his posture is bad; he eats too little, breathes badly, and has an unsatisfactory blood circulation. His body seems to wait for tubercle bacilli. When the school doctor sees such a child, he thinks, "If t. b. hasn't got him yet, it will soon." But neither milk nor eggs nor sun nor mountain air can help in such

cases. None of these is a cure for fear. The only thing that can help is the restoration of confidence between child and adults; the healing of the child's wounded faith.

The most important and the most terrible, unconscious life rule which is likely to remain from such a childhood is the training formula, "The only power I have lies in saying no. I can make my feeling of inferiority vanish by always saying no."

This training formula contains the deepest insight possible into ways and limits of human power. Our power to say yes does not belong to us. It is the power of life which life places at our disposal and which is taken away from us as soon as we misuse it. So long as we say yes, we are servants of life and without power of our own. Saying yes never strengthens our egoistic need of recognition. (The only exception to this is demonism, which makes life subordinate to an ego, and which will not be discussed here as it is a rare, almost inaccessible manifestation.) A man who says yes egocentrically, can say it only to himself as egoists say it. He must be markedly self-confident; his need of recognition is always in the foreground, and his feeling of inferiority is veiled. The opposite is true of the passive character of which we have just been speaking. He has lost this self-confidence because of his education and the only way open to him to assert his ego is to say no.

The difference between egoistic (active) and

hypocritical (passive) behavior can be determined by the fact that the egoist negates only the things and people of his environment, whereas the sanctimonious hypocrite will, if necessary, negate himself. Because of the singular, compulsory effect of the vicious cycle, the latter, in order to elevate his ego, is gradually forced to negate not only the outer world, but finally his own subjectivity. He moves irresistibly forward along a line whose beginning was a need of consolation, and whose end lies in the power intoxication of self-destruction. To understand this road, it is essential to follow all its steps and windings, and particularly that twist by which one's own suffering is refinalized as a means to ego-elevation. From that moment on, the fate of the passive character is sealed.

When a man feels himself inferior to his wife, he must take advantage of every opportunity to strengthen his own self-respect. If she asks him to go walking with her, he achieves no distinction by saying yes. If he says no, his wife can hardly do anything about it. He who says no is always master of the situation. The child uses the same tactics (only much more unconsciously than the adult) when, at the age of eight or nine months, it shuts its mouth obstinately when it must eat; when at the age of two, it will not sleep; and when, at three, it will not put on its own socks. Negation is the magic word which raises the ego to power and distinction.

When a man has many training formulas, his ego-

centricity is frequently in danger, and he is more inclined to make constant use of the general formula of negation. There is, however, a peculiar form of psychic condition in which no other outlet remains to a relatively courageous person than radical negation. This happens when two training formulas, in spite of having the same theoretical end—safeguarding the ego—contradict each other in practice.

A student lives according to the following inner laws:

1. Acquire as much honor as possible.
2. Therefore never do anything wrongly.
3. Therefore never permit yourself to get into a position to which you do not feel yourself equal.

These three formulas have become an intrinsic part of his character because of negative experiences made when he was very young. The way they originated is easily imaginable and need not be described here. What is important is that each formula developed logically from the preceding one, and each contains directions for the execution of the preceding one. Life, however, makes this sequence worthless. The better he follows the first training formula, the more certain it is that he will attain to first place in his class. According to Rule 1, he must not lose this honor. According to Rule 3, however, he dare not accept it for he will not be able to obey Rule 2 completely. In other words, his feeling of inferiority forces him to struggle for recognition, but prevents him from materializing this recognition. He does not

trust himself to accomplish what he is always trying to accomplish. And he must keep on trying, because he dare not admit that he does not trust himself.

He acts like a political body which has organized itself only for opposition, criticism, and a fight for power. The moment it must assume the reigns, an inner catastrophe takes place. One must say yes, and one has learned only to say no. It must be remembered that the transition from a negative to a positive attitude, from criticism to accomplishment, represents nothing less than the dissolution of earliest training, an inner transformation which only the clarification process can bring about.

What does the student do when he attains to first place in his class and does not feel equal to it? He becomes frightened. And his fright tears open an emergency outlet. He sleeps badly; he has headaches; he must leave school for three months on account of overwork and too great diligence. He is really helped by this. His honor is almost greater than it would have been had he remained healthy. And the danger is gone. He lets someone else assume the burden of responsibility accruing to the class leader, and he still enjoys the honor of being the best and most industrious student. It must be emphasized again that the student is not conscious of this subterfuge. The result, which would do honor to a seasoned diplomat, is not due to the student but to life. The productivity and creative power of

life were at work here also. Unfortunately the direction taken was that of negation. Foregoing his studies and even his health seemed the only thing left to do in pursuance of these three formulas, except he resort to the last emergency outlet—renouncing life itself by way of suicide.

A similar situation arises with renunciation of health when a misunderstood woman meets someone who understands her. To be misunderstood is her patent of nobility. To be understood must always appear to her as supreme, heavenly happiness. But what is to happen if she is understood? How can she continue living without her patent of nobility? And in addition, the person who understood her would also understand what rôle this not-being-understood played in her life. All her egocentricity would be suddenly uncovered. This is, of course, not clear to her, but the tiniest presentiment of it creates a disturbance in her breast sufficient to give her the right to flee to a sanatorium. The same thing happens to a man who finally obtains the high position for which he has been fighting thirty years. He says then, "Now it is too late. All my strength is exhausted. Ten years ago I should have done wonders,"—speaks, and flees to a sanatorium.

This renunciation of health is always connected with an honest illness of some sort, and yet it is a hypocrisy. It gives the sufferer a chance to claim care and consideration, and offers refuge from the greater suffering which gives no chance to demand

nursing and which comes with the breakdown of egocentricity.

The sanatorium is the Walhalla of the broken-down heroes of egocentricity. Everyone there extracts from everyone else (and even from the doctors) an income in admiration and sympathy which raises the value of his ego. It is as if he got unlimited credit from the others, even though their worth has also declined considerably. After a few weeks, his self-confidence has risen so that he can again sally forth to duel with life until the next breakdown brings him with still greater honors to his Walhalla.

If he lands in an institution in which his beloved ego cannot cover its expenses, he will leave in a hurry. If he is not in a position to interrupt the cure, or if he is forced to remain in the sanatorium by his family or doctor for a certain length of time, he tries to save his ego by a negative attitude. He is at once convinced that it is impossible to regain his health amid such surroundings and he will not become well. He maintains constantly the attitude of one who expects to be attacked at any moment. Neither his nerves nor his arteries get any rest. And at the end of his period of forced confinement, he leaves triumphantly. "I said so at the very beginning. One doesn't get better here, only worse."

In those sanatoriums which exist on the egocentricity of the public, the vicious cycle of negativism reigns in its crassest form: the more valuable one

is, the less one can achieve in the world. The more one is misunderstood by the wicked world, the more one must suffer. The more one suffers, the more worthy one is of admiration and astonishment. One is strengthened in this feeling by all one's sanatorium companions who share the same fate. The number of medicines one uses symbolizes the number of decorations one displays. The same is true of the solitary and reserved sanatorium guest who can compare his suffering only with the torment endured by the great martyrs. The feeling of inferiority nourished by uninterrupted suffering can be balanced only by more intense suffering. Which is why one bores oneself into suffering as a worm bores its way into wood which is his nourishment and his grave as well. When it has gotten so far, however, that the only means against suffering is increase in suffering, the breakdown of the ego and the beginning of clarification are near. Here lies the turning point at which one's own suffering is refinalized to ego-elevation so that it becomes senseless torment. Close to it lies the second turning point at which the torment of self-destruction again becomes of service to life. Self-destruction goes through the suicidal crisis into the clarification process.

XX. THE ATTEMPT TO ESCAPE

CLARIFICATION begins with the breakdown of the ego. The first steps start with disappointments. The unconscious life plan, with its artificial structure of training formulas, prejudices, and demands, shows itself useless. One realizes that the whole display of means for safeguarding the ego can no longer protect it; that, on the contrary, its decline is even surer when the ego is so carefully sheltered. One looks around for help. One has not quite abandoned hope of being able to continue life without giving up egoism, if one is willing to clothe one's ego in a new and perhaps more modest dress.

It is, at any rate, a step forward. The egoistic individual would not have confessed before, at any price, that there was a rotten spot in his inner make-up. The virtuoso in egoism could always point to certain successes in proof of the rightness of his character, and the virtuoso in suffering could complain unceasingly of the hardness of life, but would always and in any event give a wrong reason for it. Even if he looked for the cause of his suffering within himself, he would never be able to uncover his egocentricity. And both would have rejected indignantly any implication of the real connection.

These safety devices to protect the egocentric struc-

ture disappear, at least in part. Hope for an inner transmutation has risen as much as the readiness to sacrifice part of one's egoism has increased. In the meantime, one resorts to means which still leave the ego untroubled or at least its kernel intact.

One undergoes painful and expensive treatment; one takes bitter medicine; lets oneself be treated with electricity, light rays, or hypnosis; follows an uncomfortable diet; has colonic irrigation; and takes a sodium bicarbonate, lemon, or milk cure. In most cases, the immediate result is an increase in vitality.

It is not difficult for the character analyst to see through the secret of successful beginnings. The organic functions which were no longer able to fulfill the unnatural tasks imposed upon them in their refinalization to egocentricity, are again refinalized, and this time to the glorification of a healing art. This healing art serves again the patient's egocentricity. The ego pays a ransom, as it were, in submitting to certain negative experiences. The curative treatment delivers to the ego a certain quantity of respect from all those who believe in that method of cure. A new kind of self-complacency arises which is much better concealed. The new refinalization of the organic functions produces a revolution in the system of bodily effective training formulas. Many new experiences are made which may well be interpreted as inner shocks and overwhelming realizations. And they are actually taken

advantage of by the recognition-hungry ego as cure or even conversion possibilities.

A grain of misunderstood truth is hidden in all such symptoms. One organ or the other usually does function better after the adoption of the new method than it was permitted to before. But the improved means are used for a worse purpose. And the total result is that the rotten building of egocentric construction offers a refuge for a few months more against life's assault.

The reformed egocentricity breaks down pretty soon, though. The vicious cycle at work here may be worded as follows, "As a follower of the new method, I am bound to show its unqualified success." But the twice refinalized organs are not able to accomplish what they should because they are inhibited by too many contradictory training formulas. The less one progresses, however, the more one feels obliged to use the method which should bring about recovery. The more the method refinalizes organic functions, the less satisfactory one's state of health becomes, and the seyerer are the methods resorted to. There are people who take three enemas daily. When they feel weaker, they take six. And when they feel very badly, they increase the amount of liquid used to an appalling quantity.

Such an individual can talk himself into believing he has acquired a new kind of saintliness by establishing such a record, and that paying with his health

for it is not too expensive. All expedients seem justifiable in the attempt to hide the new defeat.

Rescuing his superstitious belief in the new method becomes an end in itself. The method and, with it, self-destruction become life occupations. The crisis and the beginning of clarification approach still more closely.

There is another group of methods still nearer the essential structure of the human being. When they are psychic systems, they are either new or renewed religions and are expert in getting at the ego's weakest point. If they are physical systems, they are the latest gymnastic methods whose influence on the human personality is probably just as lasting as the influence of the supposedly new religions. People arrive at the point of choosing either system only when their inner structure is so shaky that they are on the border of the clarification process. They are ready to sacrifice great portions of their egocentricity if only they can save the throne itself. The great power and penetrating effect of these systems can be explained by this readiness of their followers to adopt them.

The schools of gymnastics have one thing in common in spite of wide differences in method. They free the organic functions from their rigid and false means-end relation. They initiate a sort of inner rebellion which may very well be the preliminary steps to a real clarification process. The point of view upon which gymnastics are based is directed gen-

erally toward a classic ideal. They aspire to a rectilinear development of the individual and the mass. They misunderstand not only the power but the meaning of egocentricity. They reject suffering because cramped muscles and gymnastic "mistakes" necessarily accompany suffering—because in the end, suffering is the same as these mistakes. The systems help egocentricity because everyone who wants to avoid suffering falls victim to egocentricity.

This is how the childish theory originated that a healthily functioning organism will always react "rightly," and cannot be bad. It is the old error that natural means the same as good.

Better gymnastic methods suffice in practice to loosen the rigidity of the means; they are powerless against the rigidity of the purposes. Since means in themselves are neither good nor bad, the means thus freed (i. e., the newly won organic possibilities) recommence to serve the old, egocentric purposes. The success of gymnastics must be due to the fact that it provides new sources of power for the ego.

Physical pleasure, increased power of resistance to everyday troubles, friendliness toward the world, an epicurean live-and-let-live—all this is the highest to be achieved in this way. And the needs of others? Are they only in need because they have not studied gymnastics? And lack of employment and class war, bolshevism and capitalism, and the inflexible preparation for war of all nations, all the

crises of mankind, all the anguish of Mother Earth—would all this vanish if our governing bodies were to adopt gymnastics as a panacea for all ills?

Gymnastics are not enough to form the essential principle of a *Weltanschauung*.¹ They should be a part of a comprehensive principle. So long as they form the central point of one's existence, they work like heavy artillery which recognizes neither friend nor foe and shoots blindly in all directions. As soon as they have been adapted to a *Weltanschauung*, their value depends upon the value of the *Weltanschauung*.

This is to be seen most strikingly in the sham religions mentioned before. In a sham religion, one uses systematically those "exercises" which are the basis of all gymnastic success; namely, mental and physical relaxation which assumes for a time the same significance as a relaxation of the means-end relation. The term "concentration," which is generally used in this connection, means the same; that is, the becoming effective of infinal purposiveness. Everything beyond—meditation, prayer, introspection, overt behavior, poise, courage, and endurance—comes from lessening egocentricity.

It is questionable if and how far the infinal can really become effective in this way. The answer must be: it cannot become effective at all. Clarification exists only when all goals flow into the infinal, where all finality goes over into infinality. No matter how

¹ A view of the purpose of the world as a whole, or the course of its events, forming a cosmology or philosophical apprehension; literally, world-view. (F. & W.'s definition.)

high the end goal is set, it is a sham religion so long as this end goal is still placed in objects. Such an end goal cannot remain an end goal; it must become eventually the means to another end even though the new goal is not realized. In this way the ego secretly rewins the power which it has openly renounced. A teaching which leaves the ego a single loophole is not an infinal religion; it is a sham religion existing for the sake of the ego. End goals which lie in objects can be used egoistically and are therefore always used egoistically. They retard the breakdown of the ego which they are supposed to promote. It is all the same whether one calls them "world salvation," or "millennium," or "God." They remain earthly means in the service of earthly purposes.

Religion begins where the goals go beyond the dualism of subject and object and where sovereignty is bounded by the infinal which is beyond space and time and therefore beyond subject and object, and therefore beyond thought. Everyone who promises himself happiness or progress or inner peace, without entrusting himself as subject to the infinal and renouncing all his egocentricity, underbids the true God by promising supreme happiness more cheaply than it can be bought. Which is why desperate people try to save themselves by sham religions before they submit to clarification, and also why it is so easy to catch people with sham religions.

Characteristic of both attempts at flight (gym-

nastics and sham religion) is the fact that they are helpless to do anything about the crises which they evoke. As soon as the functions of the human organism are released from the rigidity of the inner structure, the peak of this construction, which is to safeguard the ego, is in serious danger. Defense measures, such as resistance, hate, destructive tendencies, appear, all of which try to save the throne of the endangered ego at any price. It is the way a ruling caste behaves when it is threatened by the chaos of badly organized insurrections. It tries to save whatever it can by acts of utmost hardness and utmost vehemence. The greater the danger, however, the more confused are the defense measures, and the more they endanger the whole mechanism which formerly served the ruling caste.

In every well-run school of gymnastics, and in every efficiently managed sham religion, there are crying spells, vomiting, sleeplessness, fear states, compulsion thoughts, attempts at self-destruction, and murderous impulses. All those are indications of nearness of the process of clarification. The greater the convulsion of the wounded ego, the closer is clarification. The gymnastics know nothing of the ego. The system remains helpless and embarrassed before the trouble it has caused and for which it has no remedy. The sham religion exploits the opportunity. It speaks of wicked spirits and demons, where it ought to speak in all simplicity of the beloved ego. Instead of helping release the ego, it sub-

stitutes a fantastic fight against powers which it first creates in order to be able to fight them. It substitutes sham for reality. It celebrates victories, reaps fame, and winds laurel wreaths for the ego which it is supposed to combat. The demon is chased from home as the scapegoat so that the ego may remain.

The crisis is at an end as soon as the ego finds a new possibility to continue its existence. The epicurean feeling of health resulting from gymnastics and the chance to fight devils with a sham religion offer the political trick which helps the ego to resume imperceptibly its own throne. The vicious cycle, however, keeps on.

The bodily functions have probably been set free, but the tragedy of life takes place in the wide realm of higher purposes, as it does with all egocentrics. Neither gymnastics nor make-believe religions can teach a way to escape inner loneliness, to find a bridge to a fellow human being, to stop making an object of him and a means to hidden, egocentric ends, to recognize him as subject, to create in oneself the inner unity of all subject, and to recognize the equality of human beings, and the solidarity of all living creatures. Those of us who cannot do this must suffer and make others suffer until we have learned it. The road for all goes through the ego-catastrophe and neither gymnastics nor religion can spare us this difficult road.

PART SIX

THE PROCESS OF CLARIFICATION

XXI. THE WEB OF DESTINY

AN educator who is egocentric forces his charge into egocentricity. The child assumes that form of egocentricity which best protects him from his educator. If the educator is impatient and quick-tongued, the child becomes slow and dull because he would suffer too much otherwise from the other's impatience. The educator's impatience is increased by the slowness of the child, and the more it increases, the more the child withdraws into apathy. The vicious cycle embraces two human destinies here.

We speak of a web of destiny ¹ in such cases, because each of both parties concerned causes not only the other, but himself, ever increasing sorrow so long as his egocentricity lasts. Were one of them able to free himself from his ego and assume an objective attitude, the other would also change his attitude and have to give up his ego. Life demands that when two persons live together, they reduce their egocentricity. If the educator were to become patient, the child would have to awaken from his dullness. If the child were able to remain objective, the impatience of the other would exhaust itself against this alive quietness. The solution of such a problem

¹ Schicksalsmasche.

for the two people between whom it first arose is, unfortunately, hardly possible.

The same web of destiny is found wherever two egocentric persons, that is, wherever any two persons, must live together. Only persons whose courage has been lessened to approximately the same degree can keep on living together. They are the only ones who can stand each other for any length of time. If the degree of courage changes in one of two companions, the other person must change or the association is broken. The web of destiny forces the two whom it encompasses into a common destiny even though outer circumstances and the inner form of the problem appear different in each case.

It is sometimes difficult with such a pair to demonstrate to what extent they suit each other. But this tie of destiny exists in all such cases. Two belligerents who hate each other obviously go well together. What should one do if the other were to become peaceful? An opponent who does not fight is of no use. The thoughtful housewife who is forever complaining of the thoughtlessness of her maid is to be pitied if she engages a maid who is as thoughtful as she. Nothing would remain but to start a competition in thoughtfulness which would result shortly in the competitor's being dismissed. The maid, on the other hand, needs the ever criticizing mistress. If she had another mistress who knew how to react objectively to her thoughtlessness, the maid would have no cause for complaint.

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She would no longer know who her contact person was, and that would force her into the clarification process.

The same is true of every married couple on condition that they are no longer in the stage of a sham alliance—the so-called happy marriage. He wonders how it is that the household money is so quickly used up. She sees in this an annoying distrust of her economy. She refuses, for her honor's sake, to give any account of her expenditures. His ill-humor increases because he thinks she has a bad conscience. That irritates her still more. And her irritation irritates him further. The vicious cycle is again in action.

The web of destiny is obvious in marriage in that each partner, to overcome the marital difficulty, must do just what has become hardest for him. The distrustful one must give up his distrust, the stingy one his stinginess, the extravagant one his extravagance, and the jealous one his jealousy. This means only that egocentricity has made itself most painfully noticeable just where it is most powerful by reason of early training. So long as the training formulas and the egocentricity in which they are moored are not uprooted, the evil spreads and the need for a revision of the inner structure becomes urgent. The partner is included in this tangled web so that every increase in the egocentricity of one seems the justified response to the egocentricity of the other. So long as this excuse has a semblance of

truth, it is impossible to hope that the egocentric behavior will improve.

He who tries to understand this entanglement of human weaknesses and needs is always in danger of succumbing to a deep hopelessness. When his own training formulas incline him to complain of the world's organization, he finds here the best material for complaint and lamentation. Unfortunately his own complaining entangles him in the knots which he is trying to untangle. He must continue sorrowing until the clarification process starts in him. If his discouragement is somewhat less, he will see here as well that "God punishes one rogue by another." He will see how whole generations are slowly ground and sifted in the mill of life and he will leave the colossal work to the great mill.

He must not complain of the destiny which prevents him from solving such unsolvable riddles as the innocent suffering of the child of syphilitic parents. He must content himself with showing people here and there the whole connection and pointing out to them the true reason of their mistakes. He can never force a clarification in anyone. He can occasionally save someone a detour. He can seldom teach anyone. But he can set others an example of how to come through suffering. And he will realize that not only egocentricity, but courage is contagious. (See E on Fig. 2 and Section XVII.)

Let us assume that one marriage partner happens to increase his courage considerably (if the woman,

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by the birth of a child; if the man, by success in business), and that the other remains where he was. There are two possibilities. Either the web is broken by the less courageous one who flees from the more courageous partner; or the former holds his ground and follows the other through the process of clarification. In any event the less courageous one will first try resistance and defense measures, for he must sense the increasing aliveness of his partner as an attack against his own egocentric structure.

If the one whose courage has increased was formerly a passive being, he appears more capable and energetic. If he was formerly active, he appears afterwards quieter and less excitable. In both cases free control of active and passive behavior destroys the marriage's formerly rigid balance. Maybe one of the partners starts to interest himself in something which up to then neither knew anything about. Perhaps he found that something with which they had both occupied themselves no longer interested him. The less courageous one feels abandoned and betrayed. The old wound of his childhood is torn open again. Just the person in whom he had placed unbounded confidence seems to want to break the association. The contact person has again been found wanting, or one's own inner structure, which tried to bind irrevocably the contact person, has broken down. It is a negative experience which leads either to a breakdown of the ego, and growth in objectivity and courage, or to an infinite increase in fear.

In both cases a crisis has been initiated which will run its course far more quickly in the first case than in the second.

Further developments depend essentially upon how great the objectivity and courage are of the one who leads the way. When he is quite objective, his partner resists at first furiously, and then breaks down. The latter must adjust himself. He tries to imitate his courageous partner's behavior, which he recognizes as superior, in order to mask his egocentricity by a display of courage. He cannot keep up the pretense and the battle starts afresh, with calm friendliness and firmness on one side, and with bitter desperation on the other. Flight is the last weapon of the discouraged. It is a sham success and a breathing spell. The courageous one lets the other go. He knows that one can run away from another human being, but not from the clarification process. All the most skillful flight can succeed in doing is to postpone the clarification process.

The web of destiny is such that each one has the marriage partner he deserves. Each one has the power to encourage and discourage not only himself but his partner as well. There is no reason to be despondent about the complications caused by human blundering. On the contrary, a great consolation lies in the fact that problems and possibilities are alike for all people. We are like comrades marching together, subjected without exception to the same hardships and victims of the same mistakes. We all

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wade through the same swamp to the same goal. It matters little whether one has easier or harder going for a time than another. All "easy" and all "hard" arise from the egocentric self-judgment of the fallible. It disappears when the mistaken judgment is corrected. And every one of us is caught by the gigantic problem which mankind must solve in common.

It is different with children, though, than with adults. Children are an exception to the rule that everyone has the partner he deserves. They are the beasts of burden on whom the preceding generation unloads all the egocentricity which it cannot manage itself. No human being can measure the invisible suffering of those children forced to inherit their father's burden of debt. Years later they must try to free themselves from the pressure of the vicious cycle to prevent their children from inheriting the same misery.

Even if we do not want to do it for ourselves, we must, for the sake of our children, use all knowledge and wisdom to free the world of its curse as far as possible. Children are helped, not when an occasional individual becomes conscious of their fate, but when whole mankind becomes more alive to their needs. Egocentricity is no longer the private affair of him who suffers from it: it is woven with a thousand threads into the great web of cultural unaliveness weighing heavily upon all of us. It has become an essential part of the discordant concert of our world

through the echo of our milieu and the antiphony of the partners. When one voice becomes purer, it forces the echo and the antiphony to respond in purer melody. But one cannot make the other sing better than one sings oneself. Little though we can help single individuals or all mankind, or even our own children in spite of all good intentions and great care, our help and effectiveness go an astonishingly long way when the great clarification begins in us.

XXII. THE STAGES OF CLARIFICATION

A MAN who is hopeless of saving his ego from a breakdown is ready to see the truth. He has nothing more to promise himself by veiling truth and nothing more to fear by uncovering it. Hopelessness, the most negative of all realizations, is the necessary premise for clear insight into one's own mistakes. And clear insight is the first stage of inner clarification.

One must not imagine that "insight" is a process which takes place only in the understanding. The personal insight, "I force my partner to be unfriendly by my own unfriendly conduct," is something quite different from the rational cognizance, "If I shout into the woods, the shout returns." In the latter case, one can answer immediately, "My partner forces me to be unfriendly—he shouts and I am the echo; and not vice versa."

In the first case the man who acquires such insight realizes that he is a responsible subject. From that moment on he has himself to blame for the unfriendliness of his partner. Everywhere he looks, he sees the consequences of his own behavior. Perhaps he even realizes at this point that his whole destiny and, in part, the destiny of his environment are but the reflection of his character. Insight en-

tails: seeing that one is subject, and seeing that there is no way of ridding oneself of one's subjectivity. One understands that nobody is ripe for insight who is not desperate. If he has never been desperate before, he must come to the point of desperation at some time or other. What he experiences is the actual breakdown of his ego. What he realizes thereafter is the futility of egocentricity. All striving for recognition appears senseless, for recognition *per se* is not real. The recognition received from others is of temporary importance in human consciousness, for it has achieved its importance by error. All fear of the feeling of inferiority becomes senseless. There are means which are useless for certain purposes, and purposes which are worthless for loftier ends. It is impossible for the subject itself to be inferior. The moment it changes its purposes, everything falls away which inhibited life, and it emerges from its mistakes in the fullness of its freedom and creative possibilities. The subject is not "world" and therefore does not age. It faces the world eternally new. The man who wins to this insight is frightened a second time. When he comes through the darkness of despair, the sunlight is so bright that it blinds him at first. Around him is complete obscurity and the thought of sunrise appears like a fairy tale to him, or like mockery. Yet it is irrefutably right and so it pains and torments him like a scourge which he cannot escape.

The fleeting thought that an alive and joyous

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existence, without hate and negation, without an inferiority feeling and struggle to achieve prominence, is imaginable leads to the second stage of clarification.

The second stage may be best described as "admission." It is the admission that in our life negation has not the utmost and deepest significance. Even an individual who has bored himself into his suffering, his hate of mankind, and his indictment of destiny, must admit some day that a yes hides behind his no, and a childish yearning for love and companionship behind his contempt for his fellow creatures. The active egoist realizes that all his destructive desires were only a mask to cover the primary wish to give and take, to have a part in and be a part of the whole. The virtuoso in suffering realizes that his self-destruction was a mask to cover the same wish.

It is not a matter of change in the content of consciousness, thought, feelings, and will; it is a realization which makes a basic change in the subject which includes thinking, feeling, and will. Not he who thinks, but he who realizes that a rising tide of hate does not mean, in the last analysis, a strong desire to kill one's opponent, but is a token of love, a plea for companionship—to him all hatred will appear as something false and unreal, clamped down on genuine, original love by blunder and baseness. When he has recognized that this dark trait, which he first thought the direct expression of his inner-

most nature, is something base and distorted, he must admit that "to acknowledge his own personality" means the same as "to acknowledge life." "He who does not love, errs."

There is an almost insurmountable obstacle blocking this acknowledgment. It is the pain from the mistake of years lost, happiness missed and sorrow caused. How much unnecessary unhappiness one has brought upon one's family. How much discouragement one has spread in years past by one's behavior toward business subordinates or dependents.

Many a one turns back here. He says, "If God had only brought me so far twenty years ago, I should have turned toward and said yes to life. But now it is too late." He makes himself an object of God to shift responsibility from himself. He makes God his contact person and forgets what he knew a moment before; namely, that he himself is subject. He cannot really run away any more. He cannot stop the clarification process once it has begun. It is only a question of how long he can retard the process by renewed resistance and attempts at flight.

Here begins the struggle for the third stage, which is the acceptance of reality. A man who wants to be a free subject must acknowledge the rights of the object—and that means, he must acknowledge the rights of the physical and psychical worlds. He must not complain about the past; he must see to it that things go better in the future. Freedom of subjects involves responsibility for the future, and

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we escape by making ourselves objects of the past.

One makes an object of himself, just as one makes himself an object of the contact person "God," to avoid having to acknowledge one's subjectivity. And mankind's last great attempt at flight, philosophy, produced the weapons which everyone can use to save his egocentricity.

It can be claimed, on the one hand, that the clarification process started so late because immutable obstacles were in the way; because one was born with this or that kind of organism; because one had these parents, this tutor or that social position. The present defiance of and indignant struggle against destiny is supposed to be the result of all these former, unchangeable circumstances. One is to be made responsible neither for resistance against nor the late start of the clarification process.

If this were really so, if destiny were as determined by cause and effect as the physical sciences claim, there would be no reason to fight against fate. One does not fight the facts that the sun is warm and snow cold, and that one gets wet in the rain. A man who resists proves by his resistance that he sees several different courses destiny may take, and that he does not believe in an unalterable, universal order. He is not a determinist and struggles against reality because it seems determined to him. He fights a state of affairs which exists in his head only and in which he believes only because, in doing so, he does not have to say yes to life.

On the other hand, were he a free subject, he could say yes to his fate at any time, instead of negating it. He could respond to his partner's coldness or his opponent's hardness with unfailing warmth and friendliness, instead of letting himself be fooled into contending for the record of saying no. He could have contended just as well for the record of saying yes.

It can be demonstrated that no power on earth can keep a subject on the dark side of life, who accepts life. The good will of people, the tractableness of one's family, success in one's work, and a tremendous growth in personal influence, productivity, and happiness are the results of a positive attitude toward life. Why does the free subject subordinate himself voluntarily to the force of external necessity; why does he make himself the object of his environment instead of reforming the environment in the light of his own subjectivity?

It is easy to see that all this meditation upon freedom and bondage in the present stage of the clarification process has the purpose of delaying the next stage. All philosophical speculations at this point serve to safeguard the ego. They ought to be postponed till after a decision has been made. At the moment we are not concerned with the past but with the present. A man who declares himself unfree may complain as much as he likes; he remains unfree and keeps on suffering. A man who accepts freedom can complain of no one, not even himself; he is re-

sponsible for all the happiness and unhappiness ahead of him. Life becomes as pliable as clay but as great and lofty as mountains.

It is impossible to foretell or hasten the moment when we can say yes without reserve. We can only foretell and hasten a no. Yes comes when it wills. Where freedom begins, the volition and non-volition of the egocentric personality cease. The sentence, "I want to say yes, but I cannot," becomes meaningless. Either I say yes, and all speech thereafter is superfluous, or I do not say it, and my fear for my ego stops me. I do not want to say yes, but I want to act as if I wanted to.

Here it is satisfyingly clear that a human being is no thing of nature. Things of nature are divisible. They can unite strong and opposing forces within themselves. A train can be pulled from both ends with equally powerful machines and stand still in spite of the great expenditure of energy. A human being who fancies that he is drawn to *yes* and to *no* by two equally powerful drives thinks of himself, with the help of his purposive apperception, as a dead machine. As soon as he musters enough courage to see himself as a living being, he wins to the conviction that he is not driven by drives nor drawn by forces. He perceives that, as an indivisible whole, he must decide either to retain his old goal and remain as he was, or to turn to new goals and become another person. It is not an ambivalence, but an alternative. As long as he succeeds in believing in

ambivalence, he feels he is not responsible. When he sees that he must decide between two possibilities, and that a decision to indecision is just as much of a decision as any other, he sees also that responsibility for his destiny rests upon him as subject. Not only the difficulty and need of the decision, but its dignity and freedom become a positive object lesson. What seemed a moment ago the sum of negative experiences and threatened, in the form of a negative realization, to smother the last bit of courage to live, turns suddenly into a positive realization and becomes an inexhaustible source of courage and confidence.

A man who realizes that he is the bearer of his destiny even when he tries to escape it, divines what it means to be subject. He realizes in himself the dignity of man, of which he cannot rid himself by the cleverest subterfuges. And he has been helped.

Suppose someone suffers from insomnia and perceives that the reason for it is to be sought in a constant (though subconscious) uneasiness about his endangered importance. Giving up this desire for importance would be synonymous with the recovery of healthy sleep. Suppose further that he has reached, by way of this insight, the point of admitting that behind his bad humor and dejection, behind his whole "lawsuit against God," a longing for innocence and socialness lie hidden. And suppose, thirdly, that he is ready to say *yes* to the past

in spite of all the ugly things with which it is filled because of his fundamentally wrong attitude.

He got so far one evening. Insight, admission, and acceptance are there and he goes to bed confident that he will have a good night's sleep. But he has reckoned falsely—because he has reckoned. He still maintains the standpoint that he has a claim to health if he fulfills life's requirements. He has not comprehended the situation so long as he claims. He still thinks that what is healthy and alive is just as liable to natural law as what is sick and dead. He has yet to learn that all he is capable of doing can never be the cause of health, but only the means to it. He can never effect health by establishing certain causes; he must wait to see if life (as the infinite pyramid of purposes) wants to make use of the means which he prepares. He can impede his life, restrict it, or even make it impossible; he cannot strengthen, enlarge, or evoke it.

He becomes healthy only when he renounces health. But if he renounces health in the sense of "I don't want to have any more" or "I do everything and ask for nothing, so good am I," he is in a worse plight than before. Not only "to bear everything," but "to hope for everything," belongs to what must be understood by saying *yes* to life. This inner attitude can be learned by no teaching or method on earth. We must limit ourselves to pointing out again and again where the mistakes lie which prevent the coming of health and spreading of life's interest.

XXIII. THE TURNING POINT

LIFE'S fullness shows itself even richer in the infinite possibilities of clarification than in the innumerable forms and expressions of egocentricity. In one person clarification breaks stormily after years of unaliveness; in another it progresses slowly by innumerable, minute steps. It begins in one person during puberty, becomes dormant, and awakens again in old age. It takes place in another in periodical stages. There is no law for it and no hastening it, which is why no rules can be laid down for initiating or discontinuing it. One can figure out and modify only those things which hinder clarification. These hindrances must destroy themselves according to the law of the vicious cycle. It might therefore be thought possible to start the clarification process by figuring out these negative hindrances. It might even appear a genuinely nonic speculation to try to calculate the sum of all impediments and their breakdown and prophesy with certainty when and how clarification will commence. A man who determines what bodies are in the way of light and calculates at what time this cause of shadow will disappear can announce unqualifiedly when the unbroken light will take the place of darkness. If he thinks he can apply this principle to subjects, he is still in the meshes

of his natural science. Nonics does not imply that the appearance of the positive is brought about by natural laws with the decline of the negative. Otherwise positive and negative would be adjacent and we should have before us again an all-embracing natural science with compulsory laws and a definitely determined world course. Nonics implies rather that the positive, as the real being, even though unrecognizable, always gives the reason for the existence of all reality and the premise for all happenings; while the negative, as the seeming being, even though calculable, serves the positive only as vehicle or outlet, and is as indispensable as obstructive. How long and how far the positive is impeded by the inadequacy of the vehicle and the obstructions in the outlet, at what moment it will renounce these means and retire from the world of objects, or from what moment on it will make use of these means, correct them and develop them to undivined effectiveness—all this cannot be figured out from the characteristics of the vehicle or outlet, and still less can it be hastened by repairs on the instruments. It is understandable that the positive cannot appear so long as there are faults in the instruments, which is why the correction of these faults is the only thing that can be done from our side—but it is not everything.

Neither the beginning, nor the course, nor the end of the clarification process should be made an object of science. It is a mercy to those who suffer.

It is a miracle from the standpoint of science. We must content ourselves with a description of the results which we can observe in concrete cases. We can only try to bring the quintessence of life to sympathetic realization by the manner of our description. The connections dependent upon the object's obedience to an unbreakable, natural law can be stressed in this description, but we must know that the quintessence of life is not to be sought in an object's subordination, but in the freedom of a subject. Otherwise we pass by truth blindly.

When we want to make as understandable as we can the infinite fullness of living happenings, we must choose as an example a fate representative of the essence of our argument. It may be objected that the described course is only a rare exception and not at all the general rule. An individual, however, who has come close enough to the clarification process to understand what is meant here, will recognize a faint clarification all the better if his own clarification was a concentrated torment. A man who has realized and appreciated Gothic architecture can understand it. He can recognize much better variations and modifications when he remembers what genuine Gothic architecture is like.

When the clarification appears in undimmed and unsoftened form, it represents the turning point in the form of a suicidal crisis between an ever increasing egocentricity and the newly growing objectivity. The old ego breaks down like a country whose con-

stitution is fatal to its existence. It is then a question of whether the people will go to pieces with its country, the subject with its ego; or whether the people will succeed in forming a new constitution, the ego in setting new goals.

A young student of law, about twenty-four years old, was going around with ideas of suicide. He was afraid of the coming examination for admission to the bar, and he saw no other way to earn a living. These superficial reasons for his inclination to suicide provoke in us a series of questions, the answers to which are possible to give only if we can follow step by step the development of his inner structure. Space permits but a condensed description at this point.²

His earliest childhood remembrance is, "There is a wolf in the room. Father is sitting at the table. The wolf is mother." This picture is the precipitation of innumerable negative experiences, mixed probably with some anxiety dreams. It discloses a double betrayal. The mother, who should take care of her child, affects the child like a wolf. The father, who should protect him from the wolf, is oblivious to the danger. The child is doubly abandoned. As a matter of fact, his mother was a dominating, energetic woman, and his father, a public school teacher, lived quietly and secludedly, without bothering about his family.

² The analysis is given at length in the chapter on "Neurasthenia and Hysteria," *Handbook of Individual Psychology*, Verlag J. F. Bergmann, Munich.

This does not mean that the degree of unaliveness in both parents was as great as it appeared, seen so many years later through the eyes of the desperate son. Our investigation, however, is not to determine what actually went on in the family, but what happened in the soul of the child. His inner withdrawal from his parents was all too real, in spite of the fact that he had a frightened and hostile attachment to his mother without whom he could not live. His mother had become his contact person. This state of affairs is unmistakably recognizable in his earliest "remembrance."

He had developed the following training formula before he began to go to school, "I don't listen to what the others say; and when I must listen to it, I don't understand it; in any event, I don't do what they want." That was his ego's protective measure against his eternally nagging mother, forced by the frequently repeated experience of being betrayed. "If I see and hear, if I open myself to my contact person, she falls upon me like a wolf." This training formula contains a useful means to maintain the "deaf" boy's hostile but tenacious attachment to his mother. Obedient to her own training formulas, the mother never let him rest until he had heard what she wanted of him. The less he heard, the more she had to shout, and the louder she cried, the more he retreated into his obstinacy. That was the web of destiny which made the lives of both a hell on earth.

Every time he met a human being who might be-

come important to him—his first teacher, the minister, the president of his high school, a friend of his sister's, an older schoolmate at the university, and finally the psychologist to whom he turned in this crisis—each became in turn a contact person. In this case that meant they were treated like adversaries without whom he could not live, or like mothers who behave like wolves. He protected himself against all of them by his "not listening to what the others say." He forced all of them, by his unusual and provoking exclusion of the world, to occupy themselves with him and to try to influence him. His compulsion to reproduce the same situation drove him from year to year more deeply into his egocentricity.

His ego-ideal was the sage who is superior to all, and lives in solitude (like his father). His ego-ideal, unfortunately, contained a trait which condemned it to frustration. The sage was not only to be admired by his fellow human beings, but was to be fed by them. This idiosyncratic, crotchety student could succeed at most, however, in making some few people faintly interested in him. He could hardly arouse admiration, and that his admirers feed him was quite out of the question. On what was he to live if he wanted to be a sage recluse and had no followers to provide him with food and drink?

During his ninth semester at the university, his father stopped his allowance. He saw himself compelled either to take the final examinations (which

quite contradicted his ego-ideal) or to look for work (which was impossible for this "deaf" sage). He broke down. There were many nervous symptoms before, bad sleep, headaches, and faulty digestion.

In his opinion this "sickness" made the examination, as well as any sort of work, impossible. It was the retreat which helped him maintain his importance in his own eyes at least. When the allowance from home still did not come, and psychotherapy was of no avail, nothing remained but to retreat still more. He decided to kill himself.

A thorough analysis revealed that the unadmitted purpose of this decision served unequivocally his ego-ideal. "The wise man ends his life when he can no longer live like a wise man" (namely, at others' expense). His suicide represented to him a victory over unworthy mankind. When an egocentric conquers, however, the one conquered is always his contact person. And to the question, "Who would be most shocked by your death?" he answered, without thinking, "My mother." Suicide was the last and strongest trump he had to play against her. He wanted to write her that she had driven him to kill himself, and this letter was to shatter her. A matricide was hidden behind the suicide of the son.

He had to acknowledge pretty soon, though, that his mother would do barely more than make some sentimental and moralizing remarks. She would probably say, "I always said so," and avoid any emotional disturbance. The student rejoined, half

darkly and half ironically, "Then I have to go and really kill her." The psychologist, "Try it." The student, "You dare me to kill?" The other, "I don't stop you, for you are a free being with your fate in your own hands." The student, "I'll kill you too." At this moment, the rôle of contact person was transferred from mother to psychologist. Nothing more was said of the first contact person. The individual analysis had reached its acute stage.

The psychologist, "You must do what you think right."

The student, "If you don't stop me, I will kill myself before your eyes."

The other, "Only in order to win a victory over me by making me responsible for what you do or don't do of your own free will. You want to make me assume the position of your mother."

"If you desert me now, I have no one on earth."

"Every human being is alone when he realizes that he has his fate in his own hands."

"I don't hear what you say."

"As always when you want someone's exclusive attention."

"No, I want to be alone. I hate having other people bother about me."

"You are much more alone than you think, for you no longer have a contact person who runs after you. You have no one any more to impress. The world is quite indifferent to your doings. Your next step will be decisive for you."

A long pause while the student stared rigidly into the air. Then he said, "Shall I poison or shoot myself?"

And the psychologist repeated, "You are free and responsible. Do what you think best."

Another pause. Then the student said, "I am crying. Do you see that I am crying? That hasn't happened to me for ten years." And right after, "I hear how the people walk outside on the street."

The first crisis was passed. The ego had resigned its rule and the infinal purposes became effective. The training formula, "I don't listen," was dispensed with as soon as its egoistic purpose became useless. His organic functioning which, up to then, had been refinalized to ego-elevation and negation of life, recommenced to serve its original purpose. For the first time in many years, the student turned his attention to the world outside him. And he answered from the center of his being: he cried.

The next time he came, he related that he often caught himself humming. His sleep had improved, his headaches had vanished, but his digestion was still troubling him. Reconciling himself to reality, and the choice of taking the examinations or changing his profession, could not be effected so quickly. His ego tried again and again to push itself forward with its old "I cannot" and "I do not listen." He could no longer deny, though, that he had learned in the meantime to laugh heartily at his ideal of the wise recluse. He saw that it really meant letting him-

self be fed by others. And he was no longer in a position to maintain this version of life. The more keenly he sensed his own aliveness, the more ways opened themselves to him, the fewer the barriers seemed which had formerly appeared insurmountable, and the less he felt himself forced to prove his power by fighting with a contact person. And the less concerned he was about his power, the more he could enjoy life.

The vicious cycle was reversed. His power of accomplishment increased with his joy in living. He reconciled himself to his work and passed his examinations well. He even tried to establish friendly relations with his mother. But their friendly relationship remained superficial. A portion of his problem was left over to be solved in the next stage of the clarification process. When the next crisis will come, because new parts of his egocentricity become ripe for destruction, cannot be foretold. We must content ourselves with the fact that a partial clarification had taken place. Everything else is left to life.

XXIV. THE MEANING OF CHARACTER

A SURVEY of the formation and collapse of human character shows that: the road to life leads through dying; the way to sociality leads through the utmost loneliness; the way to *yes* leads through *no* to *in spite of*. No one learns to give so long as he takes; no one learns to love so long as he is loved or hated. Only he who has been so alone that he can count on no sort of answer can experience and realize how inexhaustibly life can speak through him. Only he who hears life speaking within him can give and love without being dependent upon reciprocal giving and love. Only when he no longer depends on gratitude can he reap gratitude.¹

The lives of all of us begin in full harmony with our environment. As subjects we are at first not to be differentiated from the subjects around us. We live simply in the general subjectivity of mankind as if every human being lived as we did. The infant is, to a certain extent, in the state of primeval mankind. It could only remain in this condition if such a primeval people existed. It may be said, therefore, that the behavior of an infant is based upon an illusion. His behavior is not actually justified by his environment. (It is, of course, understood that we

¹ *Die Sonnenbahn*, Hans Künkel.

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are not speaking of a conscious illusion, but of unavoidable and impractical behavior.)

The child suffers from the disparity between its own behavior and the behavior of the environment. The environment construes the child's unhappiness as an unjustifiable demand or even as an egoistic claim, whereas the child feels that he has been betrayed by the adults.

The child makes the unspeakably painful experience that all subjects are not a single subject, that the family is not one being with several heads, that he himself is not completely embedded in a collective subject, but that every head represents a single subject with its own rights and duties. Life would be easy, without destiny and without development, if we could remain in that primeval condition in which we were quite overt and had souls without skins, as it were, so that we could flow into each other. The family would resemble a coral stalk and no one could say whether the whole stalk or the single coral represented the individual. It would be an ecstatic condition of undisturbed unity, attained later only in moments of great love.

The child must circumscribe himself because there are only egocentrically circumscribed subjects in his environment. The overtness of his organic system for understanding and coöperation with cosubjects proves unsuitable. The illusion mentioned above is destroyed and the child adjusts himself more to reality. (See Fig. 3—Transition from A to B.) If

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the child's caretaker is coldly precise and regular, bad-tempered or stubborn, indifferent or inattentive, she cannot maintain an alive tie between herself and the child. If she is apathetic and wooden, and moves mechanically, the child shuts himself up rigidly. His fear refinalizes his pulse beat and breathing to self-defense.

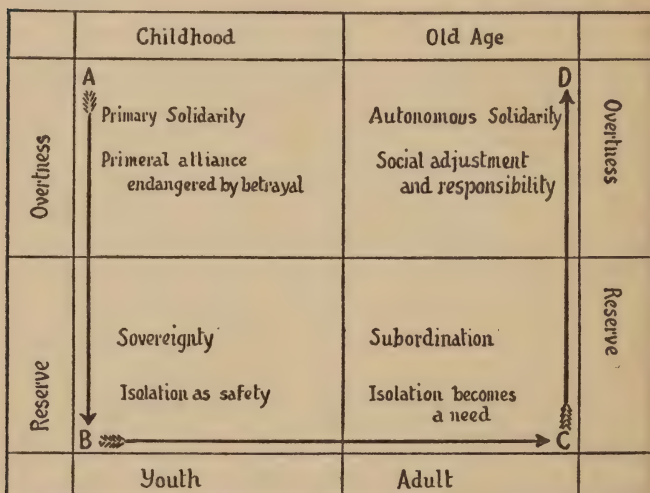


FIG. 3

If the caretaker is alive and rhythmic, the child's own rhythm develops gradually and peacefully. The less alive the caretaker is, the more she disturbs the alive rhythm of the child. The child's functioning organs acquire hard and dead spots, like callosities or scars. Functional training formulas become noticeable, and in the course of time become apparent

in anatomical changes in the organs. The child's total behavior soon represents a closed and autonomous system which builds its own structure in the form of innumerable training formulas. The child has become an independent being and has acquired a character of his own. Character is simultaneously the expression of and means to independence.

Exclusion of the outer world proves as harmful as complete overttness. The adolescent is again under a delusion which must lead him gradually into a state of suffering. His inability to be an intimate part of the lives of other subjects eventually makes him look upon his fellow creatures as objects. And since he has not learned to realize himself as a single subject, the entire experience of subject realization threatens to vanish. He makes an object of himself and, in doing so, objects of others. Reality seems to consist of objects only. All understanding from subject to subject, all giving, communicating, yielding, and loving become impossible. Overcoming the delusion of the infant, which seemed an approach to reality, discloses itself as a new delusion and a new withdrawal from reality. Saving one's life leads to an impoverishment of life. Self-preservation becomes isolation, and suffering without end grows out of this erroneous behavior. (Fig. 3—Transition from B to C.)

The refinalization of organic functioning supporting the ego produces a lessening in sensitivity, an interruption in quick comprehension, and a less-

ening capacity for compassion and sympathy. This purposive deepening of the breach between subject and subject limits as well the organism's power of accomplishment and adjustment. The functions which were restricted by the training formulas can no longer develop in freedom to their infinal possibilities. Adjustment to warmth, cold, hunger, and exertion, as well as communication with other people (for instance, those speaking a foreign language), presence of mind, and self-regulation of health are all lessened to the same degree that training formulas become more and more essential for maintaining the ego. In other words, adjustability decreases as the character's rigidity increases.

The power of accomplishment and the capacity to bear injurious influences are much greater in war than in peace. The common danger loosens the rigidity of the isolated subject, the organic functioning is somewhat freed of its refinalization, and creative power begins to expand. It is the process described before in connection with sham religion and gymnastics. It occurs occasionally in love relationships. It must be stressed repeatedly that the temporary adjustment to reality in all these cases (with the exception of the love relationship) returns to the service of egocentricity, that it is a sham clarification which, of necessity, leads to greater sorrow.

Our character protects us from being crushed by delineating us from other characters. It is, at the same time, the source of our bitterest need. It makes

the pain of our psychic rebirth turn into the torment of inflexibility. Character is the inflexible form which the subject assumes and in which it appears as an object. The ever increasing torment forces us always to change and finally brings about the dissolution of our character. We must return to our original freedom and overtness. We must become pervious again to the infinal purposiveness of life and be prepared for fusion and functional unity with fellow creatures. The sensitivity of adults, which is the second overtness, is differentiated from the sensitivity of infants in that the adult has free control of an infinite number of means won on the long road through egocentricity. All experiences concerning the outer world, and the total structure of the inner world including all latent and developed abilities which were at first only compulsory character traits, are now unrestricted and indetermined and serve infinal life. The character's rigidity and constraint disappear and a free and inexhaustible personality takes their place.

The character is the sum of all the conditions regulating the behavior of the subject so far as these conditions have been determined in the subject. A subject, however, cannot be determined. As soon as it forms the bases for a determination, it is no longer a subject, but an object. That is why everything which we call character is contradictory to reality. Character is a delusion, but a necessary one without which we could not develop; and a delusion as well

which leads to ruin if it is not overcome. (See Fig. 3—Transition from C to D.) Overcoming this delusion and approaching reality, that is, the transition from a determined character to a free personality, is consummated in the breakdown of the ego. It is the nearest possible approach to reality achievable on earth; it is the process of clarification.

The step from A to B corresponds to the child's detachment from the mother, the unavoidable "betrayal" by the adult. The step from B to C is effected by the tragedy of the vicious cycle, and the step from C to D is the result of the ego's breakdown in the clarification process. The difficulties in the way of the step from C to D, the so-called resistance, correspond step for step to the difficulties met in taking the step from A to B. Breaking up the character, consummated in the step from C to D, is just as painful as its construction from A to B. The road from A over B and C to D represents the imperative, developmental process of the civilized human being.

A man who wants to go from A directly to D in order to spare himself the sorrow and mistakes of character development misunderstands life. He will believe he is at D and will remain actually between B and C. One day his ego will smash and he will be aware of his blunder.

The meaning of human character shows itself ever more clearly when one considers, not its physiological, but its sociological side. To use the terms cus-

tomary in describing sociological pictures, the stages of development may be described as follows:

The child discovers itself at first as a well-adjusted part of a totality. Its relation to its fellow creatures is like the relation of a family to the other families of a clan, or of a province to the other provinces of the same state. A difference of interests is not yet felt because the interests of the whole coincide with the interests of the parts. This condition may be described as primary solidarity.

But the child is only seemingly in this condition. It lives on for a time as if the condition existed. In reality the clan unity is split up into family unities; and the state is split up into sovereign provinces. The discovery of this state of affairs is felt as a betrayal of the superior unity. The only possibility of reconciling oneself to this betrayal is declaring one's own sovereignty. An inner structure is formed and outward tactics are used whose final purpose is the maintenance of this sovereignty. The frequently inconsistent behavior of young people can be consistently understood as the attempt to defend their sovereign prerogatives.

It becomes apparent very soon that the sovereignty does not actually exist, but that it represents only a political subterfuge. One acts as if one were sovereign, and does not dare admit once that one is not. The other sovereign states are forced by this situation to recognize the loudly proclaimed independence. The purpose of the tactics is to prove to

others and to oneself an independence which is non-existent. Every state act is performed for its external political effect. One's every step is dependent upon the opinion the neighbors will have of this step. The most important neighbor becomes the contact person and what appeared a moment ago to be sovereignty appears now as subordination. The more one values an appearance of independence, the more dependent one is upon the opinions of others. The behavior of people, often into old age, can be understood as such tactics. Their character represents the sum of historical precedents and their political situation.

The choice of letting this state go to pieces or of adjusting one's political goals to reality arises eventually out of the absurd political aim to maintain the sovereignty of a subordinate state. A man who chooses adjustment must admit to himself that he is still responsible. And he is responsible not only for his own fate, but for the fate of the whole of which he recognizes himself a part. He is inwardly autonomous and outwardly an ally. The sovereignty of states is seen to be an error, just as their subordination is an error. Subordination disappears when sovereignty is renounced. There can be no state which is not autonomous and responsible at the same time. Such a condition may be described as autonomous solidarity.

The development of a human being appears as a series of progressive steps toward clarity which his

THE PROCESS OF CLARIFICATION

suffering compels him to take. Every new stage of clarification is synonymous with overcoming past error and past sorrow. And every new stage leads to new, though smaller errors, and therefore new, though not necessarily less suffering. New mistakes compel correction because sorrow always accompanies them.

Perhaps a process similar to the one described here is consummated once again and more fundamentally when we die, in conquering bodily serfdom. We do not know. We know only that the more unre-servedly we can trust ourselves to the infinal in loosening the rigidity of our characters, the more quietly we can face death. Since we can never release ourselves completely from our ego, and therefore never from our character, we shall never be able to meet death quite freely and quite courageously. The earthly remains to which we are tied can become less and less. They disappear at the moment of death.

“*Inquietum est cor nostrum, donec requiescat in te.*”

EXAMPLES

EXAMPLE NO. I

THE CHARACTER OF A THREE-YEAR-OLD CHILD

KARL Z. is two years and nine months old. Up to the present he is said to have been a friendly and approachable child. He learned to walk and speak at the average age. He does not differ from other children of his age in regard to cleanliness. The only thing to be said against him is that he is much too dependent upon his caretaker. A few days after he was born the family engaged a nurse whose sole task was the care and education of the little boy. He had accustomed himself to follow her like her shadow. He ate only if she was present, and went to sleep only if assured that she was in the adjoining room. On occasion this attachment brought certain difficulties with it. A summer trip, which was to have been made without the nurse, created a violent disturbance in the child's habits. He was two years old at the time. He cried two days almost uninterruptedly, could hardly sleep, and could not eat at all. His parents were forced to send for the nurse.

About six weeks before the first consultation, the nurse had had to leave the house permanently. A young girl of about twenty years took her place. She was quiet, friendly and assured, and manifested

striking patience in the treatment of her charge. But she was not successful in overcoming the crisis produced in the child by the change in personnel.

There was nothing the matter physically with little Karl. Even when the crisis reached its peak, the children's specialist could discover no symptoms of illness in the child's organism. Only his habits of life were broken. He ate very little, and vomited all solid food. His sleep was troubled, and he cried frequently during the night, and lay crying till he fell asleep again. He became quiet when his mother sat on his bed, and talked to him softly. By day, he was inclined to cry, could not be persuaded to play, and clung to his mother as if he were afraid of losing her as well.

His physical condition grew worse as a result of the small amount of food he consumed and his restless sleep. He became pale and thin, and the longer the crisis lasted, the more irritable he grew, the more timid and lachrymose. His situation was quite serious, in spite of the fact that there was no bodily disease. It was clear not only to the psychologist, but to the parents as well, that it was a matter of a character difficulty which might well lead to grave, bodily harm.

The point of departure seemed to be the child's too close attachment to his first nurse. The question remained why this attachment had become so strong, and why it had such an injurious influence upon the child's further development. Only by a careful study

of the facts could one hope to find the right answer. The next thing to do was to determine as clearly as possible the character form of his first nurse.

She was a childless widow of about fifty years, and had put her whole life into the care of this child. Her feeling of inferiority was frequently expressed in the remark that she was only good enough to take care of the children of strangers, and then to be thrown out when the children grew up. "The old mammy has done her duty; now she can go." Her striving for recognition was revealed in her attempt to make herself indispensable, so that she was not only painstakingly careful of the bodily welfare of her charge, but tried to help his mental development by all imaginable means.

It is to be noted that this woman cannot be called nervous or neurotic in the usual sense of the words. But her personal situation had spared her up to then the destruction of her own egocentricity in that her objective intentions had been falsified by her personal goals. We cannot exactly blame her for this weakness, but we must concede that her own non-objectivity was the beginning of the child's difficult character disorder. It is self-understood that the nurse was not conscious of her non-objective attitude, and her educational methods, which led to a complete helplessness on the part of the child, seemed to her, and even to the parents, a remarkable proof of her self-sacrifice, patience, and understanding of the soul of a child.

Characteristic of the mistake in her basic attitude was the way in which she supported the child when he was learning to walk. She tried to spare him any possible failure. She surrounded him with so many protective measures that he became timid rather than brave. It took a little longer for him to learn to walk, but he learned without bruises or crying. It soon appeared that he could walk only under certain conditions. At first the condition was, "I only dare to take a step when my nurse's hand is right by me." This law finally made necessary the nurse's constant presence in his room. He was eventually able to recognize his mother as guardian angel in place of his old nurse.

His training formula was not too rigid in connection with people. But it was inflexible as far as spacial conditions were concerned. Up to the commencement of the individual psychological consultation, Karl Z. would not walk over a threshold, nor would he trust himself to walk over the slightest unevenness in the floor. Here is the principal defect in his character: he has never learned to take the risk of failure. His attitude revealed clearly that he made his contact person absolutely responsible for every mishap and every unpleasantness which came in his way. He even demanded that he be protected in advance from all danger. And he did not shun the use of the strongest weapons at his command as soon as he thought his contact person was about to neglect her duty. Which was why he yelled loudly

when he came to a threshold, or a step, and his nurse did not at once rush to him, to lift him over it. All the other things he did went the same way.

Playing with blocks meant that his nurse constructed towers for him according to his directions. And he became very angry when his architectural instructions were not fulfilled to the letter. Not only his play, but the duties of everyday life were to be fulfilled under innumerable conditions all of which were intended to protect him from defeat.

We have here the complete picture of a rigid character in an early stage of childhood. A whole series of training formulas is present, whose common purpose is to safeguard the child's ego. The common denominator of all the formulas, as with everybody, is, "not to suffer defeat." The reinterpretation and revaluation of this conception, which make the character picture of adults often so extraordinarily dense, are still lacking here. This lack of complication in the inner structure is, in addition to the much less extensive experience, the only difference between the character of the child and that of the adult.

The division of the struggle to safeguard the ego, toward the two poles of inferiority feeling and need of recognition, is already distinctly visible. His ability to make a servant of his contact person (first his nurse, then his mother) is also fully developed. This implies, however, that it would be of no use to modify single formulas, but that a basic change of the total childish personality must be attempted.

The only effect new experiences could have would be to develop further the already existing formulas without touching the egocentricity of the child. For example, shortly after the departure of his first nurse, the mother tried to make the child tractable when she was washing him by promising him a reward if he would be a good boy. He behaved well and received the reward. But every day thereafter he misbehaved until his mother was forced to pay him a premium for good behavior. The reward was immediately made part of the child's system for safeguarding his ego, so that his egocentricity was strengthened rather than lessened. The mother, who after the nurse's discharge had had to assume the part of contact person, was obliged to pay constant tribute for the small comfort of the nightly washing without crying.

No new experience could help, but only that which we call conscious realization. The child had to realize that his fear of a defeat was senseless and his struggle to protect his ego superfluous. He had to realize that his ability would develop much more quickly when he did not consider his ego. And he had to realize that it would give him much more pleasure to dare a trip of discovery into an unknown room or an unknown garden than to repeat day by day the well-known path of his restricted walk while he clung to the hand of an adult.

The difficulty to be overcome lay not only in the rigidity of the childish training formulas, but, as is

frequently the case, in the attachment of the mother to the child. In spite of the fact that one could not call her neurotic, she had accustomed herself so thoroughly to the child's behavior that she could not be persuaded at first to relinquish the rôle of contact person. It was fortunate that the first contact person who was responsible for the child's egocentricity had left but a short time before and that the mother had had this rôle for only a few weeks. The new nurse had not yet become a contact person. The child was indifferent to her, did not obey her, and did not ask for her help. The plan of cure confined itself exclusively to changing the mother's attitude and behavior.

The character analysis of so small a child consists essentially in a character analysis of his contact person. It was therefore necessary to make the mother assume a new attitude which would help the child to the aforementioned realizations. The mother understood quickly what was required of her. But she fluctuated considerably for a while in converting the theory to practice. Sometimes she would be restrained, cool, and inflexible which frightened the child unnecessarily, and at other times she would fall back into her former pitying attitude. In both cases the child answered by increasing his fight.

But the mother gradually found the right course. She did not let herself be diverted from her friendly objectivity, and the better she armed herself against the child's angry and complaining weeping and,

what was more difficult, against his gentle flattery, the more the child was forced to stop making a servant of her. One day he stood in front of the threshold between his room and his parents' bedroom, calling and crying. The mother did not move, but repeated to him in a friendly voice, "Come along, my boy, you are big enough." It took half an hour for the child to become quiet; another quarter of an hour elapsed while he stood silently in front of the threshold raising his foot from time to time as if he were going to dare the adventure. The mother bent over her mending basket for a moment and when she raised her head the boy was standing in the middle of the room.

The mother could have spoiled everything at this point by a clumsy remark. She noticed clearly the child's beaming expression and would have liked to break out in a song of triumph. But she knew that if she did that the child would demand a reward for his accomplishment and so she found it more objective to accept the crossing of the threshold as something quite usual. She was right. In the evening when the father came home little Karl marched ostentatiously back and forth across the threshold and persuaded his father to give him a piece of chocolate for it, whereupon the child repeated his feat and returned to his father with the words, "Did it again."

The father who was busy all day in his office had not much opportunity to make pedagogical mis-

takes, and the further course of the cure depended upon the mother. She succeeded in a few months in bringing the child to the point where he would remain alone in a room (which had been impossible before), and not only that, but also where he began to climb and exercise. His resistance to eating disappeared and his restless sleep gradually became quieter. The most tenacious of all symptoms was the boy's anxiety. The more he learned to settle his own affairs for himself, the less he had to depend upon his contact person, and the less he had to worry about his own importance. After half a year his fear of defeat had decreased to the extent that one could venture to criticize his behavior and let him settle his own disputes with friends of his own age. The cure was completed when he entered a kindergarten and continued to attend school.

EXAMPLE No. II

A THIEVISH CHILD

ERWIN A. is seven years old. He is described as a gentle, dreamy, and talented child. For the last few months, however, he has been caught stealing more and more frequently, and it seems that he steals only sweets, or uses tricks by which to obtain them. He steals small amounts of money from his mother's pocketbook, or he says he needs money for school to contribute to some campaign or other. He buys candies with all the money he gets in this way and then divides his purchases with his friends.

According to the usual methods of education his mother, an honest and good-natured peasant woman, tried first to influence him by sensible and moral arguments. She told him that if he kept on, he would lose everyone's respect and love, that the world could not exist if everyone took what he wanted, and he who stole was a bad human being and was brought to prison. All this was just as ineffective as the mother's grief over the thefts of her son. The child's behavior did not change. He became more careful so that it was more difficult to catch him at it.

The parents decided to use stronger measures.

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The father, who was a farmer and had been a soldier, was inclined by training to use force. He took the matter in hand and punished his son unmercifully every time the child broke the rules. He whipped him, starved him, and finally locked him in a dark room. Nothing helped. The thieving and lying increased. The parents finally yielded to the insistent suggestion of the teacher and consulted an individual psychological child guidance clinic.

The father introduced his son with the words, "He has a bad character. I don't know from whom he inherited it. We have tried everything and we can't improve him. It is his character."

The mother declared, "Explaining to the child does not help. He knows everything and understands very well that he must not steal, and that if he does, he will be punished. But nothing helps. Knowledge is not sufficient to suppress an instinct."

The father said, "We must treat him so severely that he feels he is on the wrong track. He who does not want to listen must feel." He wanted to fight the "stealing instinct" of the child by the instinct of self-preservation. He wanted Beelzebub to drive out the devil.

The human being by no means does always what he thinks right in his conscious thoughts. And he also does not always do what his supposed "drives" suggest. And he also does not stop doing what they advise him against. He does what promises to further him in the direction of his unconscious goals.

He does what serves his ego-ideal. So long as the ego-ideal and the accompanying training formulas agree with each other, no teaching and no experience can change the character of the individual. The only thing one can do is force him to use more cunning means. Positive experiences, encouragement, and fresh confidence in life are the only means by which the character can be changed and a transition made from egocentric to objective behavior.

On the basis of such considerations, anyone who would decide to give the child courage by praising his ability and making him feel the friendship of an adult at any price, would only strengthen the child's egocentricity. The educator who punishes egocentric children increases their inferiority feeling; if he praises them, he supports their striving for recognition. Figuratively, when he wants to raise the lower pole, he raises the upper one instead; and if he tries to lower the upper one, he lowers the lower one instead. In both cases the non-objective child becomes more egocentric than he was before. The pedagogic task is to do away with the need of recognition and inferiority feeling at the same time, and by this transform egocentric into objective behavior. This can be achieved neither by transmitting knowledge nor by volition. The point has to be found between knowledge and volition where the child is able to feel himself as subject. He must be taken seriously. One must try to understand him, not as one understands an object, but a subject. One must treat

the child as one would treat oneself. Then the child's egocentricity will disappear provided one has lessened one's own egocentricity.

Erwin was the youngest of five children. The older children, and two sisters especially, had pampered and spoiled him so that he believed that everyone was obliged to spare him all difficulties. He had accustomed himself to the thought, "I cannot do what the others can do, because I am small and helpless." The egocentric line with its two poles, inferiority feeling and striving for recognition, is recognizable here in its original form.

Erwin's earliest childhood remembrance is as follows, "I have fallen, and mother gives me a candy." It is quite probable that the mother had done so, but she was against it on principle, especially because the boy was spoiled so much by his brothers, sisters, and grandparents. The child confirmed this. "Mother never gives me anything sweet any more," he said, "except at Christmas and on my birthday."

This remembrance is of an event which happened long ago, when Erwin was still his mother's pampered darling, or believed he was. He carries this remembrance around with him like a legal claim, worded about as follows, "Erwin must not be unhappy. When Erwin is unhappy, he must be consoled." The world (or mother) is in duty bound to compensate him for every unpleasant mishap. If this duty is neglected, he is not responsible for anything that happens afterwards. His ego-ideal, which he re-

vealed after a long, friendly conversation, was to be Prince Fortune. He wanted to be the handsomest, most lovable, and most admired fairy prince, who had everything his own way and never had to be unhappy.

The negative experiences leading to the erection of such an ideal must have been extremely painful. There was not sufficient time to bring them all to light. It was to be concluded from the after effects, however, that from a happy and carefree condition the child found himself transferred suddenly to an unhappy and miserable situation. The former condition must have appeared to him afterwards like a paradise lost, and he tried everything to recover and keep it. At the same time, however, he was forced to make the experience that a child is not powerful enough to organize his environment to suit himself. His desire for happiness appeared in the form of a legal claim which the positive experiences with his mother, sisters, brothers, and grandparents supported. His claim to happiness represented as well a claim to the support of others. These others, however, in their rôles as agents of happiness, are indispensable but unreliable.

Every time life brought him a negative experience, he answered by stressing his claims. The more his latent feeling of inferiority was threatened by unhappiness, the louder was his call to his contact person. When the contact person failed, and he did not relinquish his claim to happiness, the urgency of

the situation forced the child to resort to all imaginable means. He had learned one means and that was stealing.

The mother happened to recall a little scene which was probably not the only one of its kind. The grandmother was sitting at the tea table with her grandchildren and the youngest child, then three years old, asked for a piece of sugar. The grandmother refused to give it to him, and the child was close to tears. (One sees how great his irritability was.) One of his older sisters signaled to him that he should take the piece of sugar lying on grandmother's saucer, and grandmother made believe she did not see him do it. The child took the sugar, and grandmother played the astonished one. Her sugar had disappeared, a little goblin must be sitting under the table, and more of the like.

The child's ego was saved. His wish had been fulfilled, and he had been able to show himself superior to his grandmother. All such little experiences would certainly have been without serious consequences if the child had not later found himself in a difficult situation which forced him to use all means at his disposal for the recovery of his threatened happiness. The more difficult his situation became, the more inflexible his demands grew. "When I suffer, and you do not console me, then you must let yourself be robbed by me." And the more frequently he found himself in a difficult situation, and the longer this situation lasted, the more rigidly his demands

turned into training formulas. "When things don't go well with me, I must steal."

It goes without saying, of course, that such a comprehensive history of the development of single training formulas cannot be extracted from the few facts given here. It needed thorough and careful consultations with the parents and with the child. All remembrances, anecdotes, dreams, phantasies, games, accomplishments, and faults must be considered. At first the psychologist is only a historian. He must bear in mind the purposive choice and reformation of the material and must pay attention to manner and the sequence in which the material is given. His most important aid, however, is neither historical nor scientific. It supersedes both sciences and presents somewhat of a fusion: it is a sociological experiment.

When he wants it or not, his own attitude forces the other to assume a certain attitude toward him. When he understands the reciprocal effects between him and the other in the sense of a web of destiny, he can acquire a deep understanding of his own and of the child's inner structure. It is the customary, prescientific method of judging human beings, sharpened and corrected by the so-called *mirror principle*. According to this principle, one must not judge simply the conduct of the other; one must judge his conduct only in relation to one's own. One's own conduct, in turn, must not be considered superficially. One must discover the degree of one's

own egocentricity by means of nonic character-ology.

Erwin was at first very shy and reserved. He either did not speak at all, or when he did, so softly that it was impossible to understand him. His mother tried to make him speak louder by petting or threatening him. The more softly he spoke, the more excited she got, and the more excited she got, the more reserved he became, and the less audible was his speech.

It was a hard piece of work to make the mother realize this vicious cycle. She could not grasp the fact that the psychologist wanted to understand the child's total behavior and not the few words he spoke, and that the loud voice of a shy person is never sincere. It was eventually possible to reconcile the mother to her son's way of speaking. As soon as that happened, Erwin transferred the rôle of contact person from the mother to the psychologist.

The latter began to tell the child why he spoke so softly and why he lied and stole, and why he ate so many sweets. Erwin wanted to be "Prince Fortune." What happened was what happens almost without exception in such cases: he understood suddenly his own behavior, and he began to laugh, softly at first and then more unaffectedly. He nodded energetically when the connections were clear to him, and became shy and reserved as soon as the psychologist's description did not correspond

to his inner experiences. In the analyses of children the pedagogue can always tell exactly from the varying expression in the child's eyes whether he is on the right or the wrong track. He is a sort of translator who puts into words everything the child reports by his behavior. He must use graphic, alive words and not abstract conceptions. The better he translates, the more alive does the child become; when he translates badly the child returns to his original shyness. What is so animating is that two subjects, an adult and a child, are working with the same enthusiasm and the same objectivity on a common problem: on the explanation and removal of the child's obscure, inner, urgent need which has never before been understood.

In a quarter of an hour Erwin was as interested in this work as only a seven-year-old child can be. He spoke neither too loudly nor too softly, but tears were in his eyes while he laughed, and he had to swallow in order not to cry.

It appeared that every theft represented a short circuit which brought at first a conquering feeling followed quickly by a deep fear of discovery. The removal of the old feeling of inferiority by the short circuit was always followed by a new feeling of inferiority which had to be balanced by a new short circuit.

Erwin as well as the psychologist and the mother saw that it was impossible to get away from stealing in this manner. It was clear that the eternal chase

after happiness would certainly bring him to a reformatory, then to prison, and finally to the penitentiary. But the vicious cycle had no loophole. "Because something oppresses me, I must eat sweets; I want sweets so I must steal them; when I steal I feel oppressed; and when I feel oppressed, I must have sweets."

What was to be done? The three looked at each other. They were all in quite a happy mood, however, as if they no longer believed that the case was incurable. The solution hung in the air.

"Just why do you feel oppressed so often?" asked the psychologist. After some hemming and hawing, Erwin made answer, "I am always oppressed when I am not the prince."

The other, "Do you think it pays to land in a reformatory just because you cannot do without a prince's throne?"

Erwin said helplessly, "I don't want to be a prince any more. I'll get along without it."

The other, "You wanted to be a prince because you did not want to be Erwin. And now, even though you don't want to be the prince any more, you still don't want to be Erwin."

"Yes, that's right."

"Is it so bad to be Erwin?"

"Yes, very bad."

"But it is only bad because Erwin steals and lies. An Erwin who didn't steal and lie wouldn't be bad at all."

"No, that would be all right."

"But you steal only when you don't want to be Erwin. As soon as you are satisfied to be Erwin, you don't have to steal any more. And then you would like being simply Erwin."

"I don't know."

"You must try it. There is nothing else for you to do but to be Erwin anyway. Or aren't you really always Erwin?"

"Yes."

"All right, then try it."

There were three serious talks with Erwin in all. After that his dishonesty disappeared. His objectivity made good progress. His character changed. It is a year and a half since I have seen him, and there has been no relapse.

What really cured him? The mother asserts that she told him the same things hundreds of times. And even if that is partly right, it must be conceded that the child's insight is not the principal factor in the clarification process. The deciding factor consists in the pedagogue's succeeding in remaining subject in relation to the child and in recognizing the child as subject. He permitted neither the mother nor the child to induce him to make the child an object of his educational methods. This treatment awakened courage in the child so that he assumed the attitude of a subject after he had repeatedly and unsuccessfully tried to make a contact person of the peda-

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gogue and degrade the latter to an object. His feeling of inferiority and his need of recognition gradually vanished as his courage grew and his behavior became more and more objective.

EXAMPLE NO. III

AN UNSUCCESSFUL ANALYSIS

MARTHA U. is nineteen years old. She was always merry and good-humored so long as nothing inconvenient was demanded of her. She could often find a way out of difficult situations by a joke or a little impertinence, so that she was looked upon as quick-witted and even somewhat talented. When she was confronted by a serious problem, studying for a vocation, or earning her own living, she fell down completely. She claimed that she could accomplish nothing. And when she was told that she must, she answered smilingly, "Beat me to death if you want to, but I cannot work."

Her parents, who had a small business, were not in a position to feed her without some return from her. They had tried in vain everything imaginable to adjust her. Neither friendly words nor angry scoldings had any effect. She was interested in nothing except pretty dresses, but remained indifferent if they were withheld from her.

When she was sixteen years old, she was put in a boarding school, which was run very strictly, to learn the management of a household. She obeyed none of the rules and did none of the work required

of her. Punishment had no other effect than to make her laugh. Confinement to her room and beatings were without result. She said, "It is a pity that you are such rough people, but you don't know any better."

Finally, when she was punished by being made to fast, she was visibly happy and explained to the head of the school that he was at the end of his rope, for he could not possibly let her starve; it did her no harm, however, if she went hungry for a while for she won a victory over the institution in this way. The headmaster was powerless. He wrote her father that she was a completely characterless being, and that she was in all probability possessed of a wicked spirit. He could no longer keep her in his school; what she needed was not a teacher, but a doctor.

The doctor decided that she was neither feeble-minded nor weak-willed. Her character picture suggested moral insanity. She was found, on close examination, however, to be extraordinarily intelligent when it was a matter of protecting her own interests, and that she was unusually strong-willed when she wanted her own way. The only trouble was that both her intelligence and her will power were used exclusively to obtain a comfortable existence for her.

Her ego-ideal was apparent: live like a princess. Her feeling of inferiority, which was less apparent, forced her to decline any opportunity to make her life comfortable by her own efforts. She was so convinced of her own inability that she could maintain

her ego-ideal only by means of the formula, "You others are in duty bound to see that I am comfortable (for I am not able to see to it myself)."

The person who demanded of her that she work, or even that she learn something, demanded of her (in consequence of her inferiority feeling) that she submit to possible defeat and renounce her ego-ideal. She looked upon everyone who wanted to help her adjust herself socially as a bitter enemy. The fineness and unswerving efficiency of her judgment, prompted by her inferiority feeling, revealed that irritability was the outstanding trait of her character picture, as it is in the character picture of all egocentrics, in spite of the fact that the superficial impression she made was that of an apathetic, thick-skinned being lacking a sense of honor. Exaggerated ambition and a striving toward self-idolatry were the main lines in her character.

It is easy enough to understand that, for such a human being, it is best to be wholly indifferent to all the attractions and values of life and to material ambition. The next question is how this thoroughly rigid, inner structure was built up.

Martha was the only girl between two older and three younger brothers. She was forced from the very beginning to defend herself constantly, for her brothers not only made a servant of her, but teased and mocked her because she was only a "long-haired girl." Because she was a girl, her mother made her responsible as well for the misbehavior of her

younger brothers. She had to subordinate herself always and had to bear, in addition, the consequences of the deeds of the others because she was "only a girl."

Her parents' house was at the edge of a small town. It came about of itself that when Martha wanted to escape the oppression of her parents and brothers, she disappeared in the garden or the woods lying beyond. She could wander around there undisturbed by her brothers' teasing, her parents' scolding, or the necessity of doing something in the house. And when she came home late it appeared that her long absence had not only been delivery from the plague of everyday troubles, but that it increased the importance of her position in the family. Her mother was seriously worried over her long absence, and even though she scolded, Martha noticed that her mother was glad to have her child back again. This experience put in the hands of the then ten-year-old girl a weapon which helped her effortlessly to victory. And it is no wonder that, in the service of her ego-elevation, the training formula was constructed, "When people oppress me, I drop everything and run into the woods."

For several years thereafter, obedience to this training formula had helped her conquer even the most difficult situations. When she failed at school, she was bothered not at all by her schoolbooks, and still less by her teacher. She was as indifferent to punishment as to failure in her examinations. She

observed that the less she felt her failure, the more the teacher who punished or examined her bore the marks of failure. She saw how, one after the other, her father, her school teacher, the school director, the tutor, the minister, and the school doctor, and even a famous professor became desperate. They all agreed that she was fit only for the position of servant. It is self-understood that she soon achieved her usual superiority with the help of the same recipe. She was sent home as quite unsatisfactory, and she could resume the life of a princess.

The quintessence of her childish experience was, "The less I bother about people, the more they bother about me. And if I resist every influence persistently and thoroughly, I can make the others do what I want." This attitude gave her a solution to the problem of her love life which saved the growing girl the danger of an inner shock. It gave her instead new opportunities to show superiority over her fellow human beings. She met all young men with the same friendly, and almost impertinent unaffectedness, but did not let herself be enticed into any serious relationship. She went to dances, accepted presents, exchanged caresses and jokes with her many admirers, and was not at all insulted or annoyed when another girl was favored. She was just as ready to go alone as to be escorted. She had an extraordinarily provoking and fascinating effect upon her young friends, and she never had to take a serious risk. Her need for caresses was not very

strong and subordinated itself to her need for recognition so that there was no question of a "sex drive" in her case. One sees clearly that her ostensible characterlessness consists of a lot of rigid character traits.

It is obvious that it is impossible to get such an individual out of her egocentricity by teaching or reward or punishment. The only thing that can help here is the ego-catastrophe. The catastrophe must begin automatically at the moment when her ego-ideal contradicts itself.

This moment came when her father died. The parents' house had to be sold and the money was barely sufficient to pay off the debts. The children were forced to support themselves. Martha, who had learned nothing, was compelled, willy-nilly, to take a position as servant.

She went to Berlin. One can understand that her work did not go better than it had in former years. Her character was still the same and she was not at all inclined to give up her princess ideal. She remained in no job longer than two weeks. Just as she was changing her position for the fourth time, she stumbled upon an individual psychological vocational guidance clinic. An effective character analysis, which would have been impossible a year or two back, found rather favorable ground. Her self-confidence had been broken to the extent that her deeply buried feeling of inferiority threatened to break forth. There were hours in which she stared

blankly, convinced of the hopelessness of her life, and (what appeared worse) when she felt compelled to tell other people of her trouble.

The first part of the individual analysis took place with almost no friction. She commenced by being suspicious of the objective attitude of the psychologist. She asserted again and again that she was being degraded, criticized, or made ridiculous. The psychologist could always show her why she had to have this unfounded suspicion if she wanted to retain her erroneous, basic life attitude. She comprehended gradually that it was no longer a matter of defending herself against a supposed enemy, but of taking off her egocentric glasses so that she could see clearly whether or not her unhappiness had grown out of her own mistaken notions. After she had overcome her first resistance, it became quickly clear that the false grouping on the one side of work, responsibility, and degradation, and on the other side of idleness, irresponsibility, and the life of a princess, grew out of the straitened circumstances and mistaken opinions in her parents' home; and that these prejudices became such rigid and disastrous character traits because they seemed the best weapons for the child in her fight to safeguard her ego. She saw herself forced to choose: either to renounce her goal—safeguarding her ego; or, if she wanted to cling to this goal, to find less rigid and less impossible means.

This either-or represented no good omen for the

further course of the clarification process. So long as the possibility remains of clinging to one's goal and making an end of an unfortunate situation by a more skillful choice of means, one clings to this goal. A true clarification comes only when it is a choice of either renouncing one's egocentric goal, or destroying oneself. In the present case, the psychologist, possibly because of his own egocentricity, opened a loophole through which the egocentricity of his patient was able to slip.

It is not possible to find out just where the mistake was made and how it could have been avoided. It is certain that the result of the analysis would have been better if no analytical blunder had been made. Martha declared one day that she knew what one ought to do. One must cast off one's prejudices, and must see the world and the people as they are. One must try, by means of work, but as little of that as possible, to make life agreeable. Against this resolute awakening of her new and too soon aroused courage, all the arguments of the psychologist for an objective attitude were futile. Martha assured him that she was ready to accept the consequences of her past mistakes, but that she was sick of the detestable life of a servant, and wanted to start a little business of her own.

A few weeks later she made the acquaintance of a wealthy business man, of course with no idea of love, and only for the purpose of financing her business. That she had to make a trip to the Alps with him

LET'S BE NORMAL!

seemed to her only an agreeable and insignificant interval, and that she was pregnant when she returned and had to have an abortion performed seemed to her a disagreeable, but just as insignificant minor incident. Soon after she was able to buy a small, well-located candy store. And now she is the owner of a good-sized business. She is industrious, clever, and even conscientious in business. But she still regards her fellow human beings as irreconcilable enemies, and she will cling to this standpoint till life forces her anew into the process of clarification.

EXAMPLE NO. IV

A CHARACTER ANALYSIS ENTITLED "A PERSON INCAPABLE OF LOVE"

BERNARD D. is an art historian, twenty-eight years old. In spite of his youth, he has won considerable recognition among his colleagues. He has a fine feeling for art. He understands not only the great works of the past and present, but the men who created them. His friends have jokingly dubbed him, "Father Confessor for Life and Death." His practical behavior in daily life is in accord with this ability which is primarily a pure sensitiveness. He is helpful, capable of self-denial, reliable, and unexact-ing. "The anima candida of the Parisian Bohemia," "The Berlin disciple of St. Francis," "The beating heart in dead Munich,"—these are the honorary titles which have been given him in those cities where his activities have made him known.

Neither courage nor objectivity seems to be lacking in him. But he is physically incapable of love when he believes he loves spiritually. He is almost impotent. This state of affairs, however, would seem to contradict our conception of the unity of character and needs, therefore, a particularly thorough discussion.

He has been living with a woman for the last three years whom he married a few months ago. She is a year older than he and has been attached to him for a long time because of almost congruent interests and Weltanschauung. Their life together becomes more and more spiritual and grows, if possible, in intellectual intensity. They live like brother and sister, industrious, thrifty, and comradely. And they would be satisfied with their situation in the belief that all their love energy had been transmuted to intellectual energy, if the man had not become conscious of naïvely erotic desires in the presence of other women. Not his lack of potency, but the difference between the slight sexual tension aroused in him by his own wife and the much stronger tension aroused in him by strange women, disturbs his equilibrium and brings him finally to the necessity of a character analysis.

A discussion of the circumstances brings to light at first a picture corresponding to the Freudian division of madonna and prostitute love.¹ Bernard D's wife is for him a madonna to whom all his respect, intellectual inclination, and shy gentleness belong. The other women who affect him sexually are buxom, sensual creatures in whose presence he need feel no restraint. His sexual dreams belong to them and, he thinks, his potency as well. He characterizes both types of women, or better, his relations to them, by the names of Botticelli and Rubens. "With a Botti-

¹ Freud, *Kleine Schriften*, IV, 13.

celli madonna," he said, "one cannot possibly go to bed, and with a Rubens peasant, it is impossible to do anything else but that." His ideal was a combination of the two types, but the stylistic absurdity of it made him laugh.

In the meantime it became apparent that the erotic tension between him and the Rubens women remained limited to dreams, phantasies, and a few timid attempts at approach. He gives as the reason for this that it is quite impossible for him really to betray his wife. An affair he had had with a girl when he was younger had lasted for a long time and had run its course monogamously and almost platonically.

One must ask here whether the seeming fidelity in this case is not, in reality, a sign of lack of courage. This "disciple of St. Francis" was neither monogamous nor chaste in his phantasies. They betrayed much more a distinct inclination to the development of sadistic power. The vision of chained or beaten women had an unusually strong effect on him. And it even seemed as if his studies of the history of art were sometimes determined by such motives. But these facts which were by no means new to Bernard D. led no further. Even the suspicion that his ostensible fidelity might be a virtue forced by circumstances did not disturb him. The point at which he would have to defend himself in order to protect his threatened egocentricity had not yet been reached.

Now came a second question. It did not run (as

one might expect, from the standpoint of drive psychology): who was meant ultimately as the goal of his desire and object of his eroticism? It ran: why is it that his erotic desires do not turn toward his wife? And we learn the following, partly from his dreams, and partly from his self-observation.

The free development of sexuality and its rise to an orgasm is imaginable with a Rubens woman or, to use Freud's expression, with a prostitute, because one does not have to feel shame in front of her. One feels ashamed before a madonna and therefore one does not dare to behave in her presence "like an animal." In any case, one is superior to the prostitute. But one dare approach a madonna only under circumstances in which one feels secure before her. Physical passion would be looked upon by her as an outrage. And why? Because sensuality is lower than intellectuality.

It seems as if the cultural problem of European history must unroll itself here. What is to be valued more highly—sensuality or intellectuality, freedom or discipline, Dionysos or Apollo, Cain or Abel, Greek culture or Christianity? But it becomes clear that this cultural problem, as in most other cases, has been constructed only to cover the problem of egocentricity.

Instead of using the terms prostitute and madonna, substitute the words characterizing the relative position of power occupied by the man. The prostitute is then called the inferior, the slave, while the ma-

donna, in whose presence one loses somewhat in prestige and of whom one must be considerate, is called mistress.² And this division by purposive apperception conforms to the scheme to be found in almost all discouraged men.

The erotic situation is somewhat as follows. One can do with a slave that which one would never think of doing with one's mistress. And what is that? It is making her yield, subordinate herself. Sexual intercourse is looked upon as a degradation of women, though in a veiled and refined form. And the presumption is that the man must feel sure that he is in a position to master his partner. It becomes comprehensible that everything in the way of thoughts and disturbances which could block such a man's love life, signifies in his imagination a threatening, humiliating defeat.

The surprising question now arises for this disciple of St. Francis—does he fear a humiliation? And he admits: yes, a defeat in the realm of eroticism would be unendurable no matter whether it was because of impotence or inability to arouse the woman. "The erotic experience is only thinkable when the partner is even more aroused, wilder and more sinful, more abandoned to her passion than the man himself."

One must ask further whether the same sensitiveness does not exist in regard to possible failures in other fields. And it is so in fact. In spite of his seem-

² Feminine form of "master" and used in this sense only.

ingly unruffled behavior, more searching investigation reveals that this philanthropist feels well only when he can help others. The thought that others might help him is intolerable. The ideal of "saint" conforms here to that mental condition which was best suited to conceal the extremely sensitive striving for power. The training formula, "I have no needs," had the sense that he wanted never to suffer lack. The training formula of modesty meant, "I do not push myself forward, because I want never to appear exacting, and I never ask for anything because I am too proud to ask." The training formula of helpfulness gave him always new proof of his superiority to the needy. He would never, however, have become conscious of all this egocentricity if his erotic disturbance had not betrayed the fact that there was something out of order in this hypocrite's mental organization.

Here, too, we see again that the mistake does not lie in this or that part of the character, that not one or the other training formula is mistaken, but that the mistake is implicit in the character's very existence and that the essence of the mistake lies in egocentricity.

On the basis of this consideration, his lack of potency showed itself as the true and appropriate expression of the actual relation between him and his wife. He considered his partner either an object in so far as he felt himself subject, but he was not able to recognize her as subject. That was his

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situation in relation to the slave. Or he was willing to recognize his partner as subject, but only on condition that he might lower himself as her object. His partner became the contact person³ and he became a subordinate organ of her organism. That was the situation in which he found himself whenever a madonna confronted him. In both cases he showed himself incapable of love. He was not able to realize the experience of the fusion of subject and subject. On the other hand, he was not able, as so many others are, to misuse his sexual organs in the service of egocentricity. And this honesty of his organism from which he suffered torment became his salvation. Retreat was no longer possible. He had either to separate from his wife whom he was not able to love, or his egocentricity must shrivel to the point where a normal functioning could effect a fusion of two subjects. He found himself grasped by the tongs of fate⁴ and he could not extricate himself.

The next task was the investigation of the genesis of his egocentricity. He was a young child when his father died, and he grew up the only boy in a household consisting of his mother, two aunts, and one sister. His earliest remembrance is running away from one aunt because she wanted to kiss him. Further he remembers that, as a child, he could never say, "Thank you," and that when he misbehaved, he was often locked in a dark room. His entire childhood

³ Beziehungsperson.

⁴ Translator's note: Zange des Schicksals—translated literally as it is a phrase used frequently by the author.

was spent in a hopeless and unconscious fight against superior women. He could place no confidence in any of them in fear of betrayal. Every genuine expression of feeling, every idea and discovery which his development brought, was described in the family as "droll, original, and 'oh, so sweet,'" and praised or laughed at. But he could no longer live without the adulation of all these women. His feeling of inferiority demanded as compensation recognition from those who were his superiors. Which was why his egocentricity took at the very beginning the form that he felt himself the admirable servant of the madonna, a servant much too modest ever to want to show his true feelings. His ego-ideal took at an early age the form of the Christian saint and the training formulas described above grew consequently out of this fundamental interpretation of his inner situation.

The unadmitted motto of his life ran, "I want to be loved, but I do not want to love, for he who loves must suffer."

And so it came that he remained not only incapable of love, but also incapable of suffering or experiencing until the problem of his manliness arose and drove him into suffering, realizing, and into the process of clarification. Up to then he had been able to remain a child while his wife grew to maturity under the heaviness of her fate. The constantly increasing dissonance would have brought both more quickly to a marriage crisis, if there had

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not been some ameliorating or delaying factor. His wife had been able to get along relatively well in spite of her physical and psychic privation, because her own training formulas demanded such a childish man. Their marriage showed itself in reality the semblance of a genuine marital relationship and might have gone on for some years as an ostensibly happy one.

In the meantime he acquired sufficient insight to perceive that though he honored the madonna in his wife, he did not really recognize the human being in her. She was in truth his contact person or, as we say in such cases, his ruling slave. He subordinated himself to her modestly and zealously so that she seemed to remain subject. She had to assume the burden of being subject, the responsibility and honesty of feeling; she had to rule. He, in his seeming subordination, avoided responsibility and went with a false halo, unmoved, untouched, and stainless through a life whose psychic expense his wife had to bear. She was to rule, but he was to be sovereign; he the king, and she premier; he to have the crown, she the troublous work. She to be the madonna entrusted by him with the government; he, God the Father. His feeling of inferiority, verbalized, ran: I am not a match for women—I am no man. And from that sprang his need to achieve something higher: I want to be like God. The more urgent his desire for godlikeness, the greater the care to be taken in avoiding every possible defeat or humiliation, and

the less he must allow himself such low things as desire, passion, or even sensuality, the less he must love, the less he must be a man, and the more desperately he must strive for godlikeness. This was the vicious cycle forced into existence by his training formulas which gave him no rest.

His ego-ideal went to pieces when he gained this insight. It could no longer be kept secret that he had achieved, by means of his ego-ideal, exactly the ideal's opposite. He strove, more or less consciously, to attain the ideal of saintliness or perfection and saw suddenly that he had strayed into the worst possible unsaintliness and imperfection, namely, self-idolatry. He had to admit to himself that he had unknowingly used saintliness to serve his ego instead of putting his ego in the service of saintliness. His real goal was the elevation of his ego. And he had to agree further that he had used the subtlest means thinkable to attain his goal, but that the result of all his efforts was not the elevation but the abasement of his ego. And above all, he had to admit that he suffered.

This suffering brought with it an overwhelming nearness to reality. For the first time in twenty years, an experience penetrated his awareness: suffering from his ego. And he was no longer the same. An irresistible revolution of his inner state began with his ability to suffer. The complete abdication of his ego seemed only a question of time; his training formulas lost their power; new, unaccustomed be-

havior manifested itself; he knew himself no longer. Fear of the new, fear of the collapse of the old order, fear of insanity sprang out of his inner chaos.

In his distress and confusion he turned to God to pray. He prayed for clarity, manliness, and capacity for love, so fervently and honestly, that he could say one day that if all his life up to then had not brought him more than those few hours of intense prayer, it was worth while. But he soon became still more perplexed because his earnest prayer remained quite unheard. The storm of his development grew, if possible, more severe and neither manliness, nor clarity, nor love appeared. The continuing character analysis disclosed that all his praying was egocentric.

He resisted this conclusion desperately. He showed an enormous amount of opposition; he claimed that he was fighting for the last and noblest of all that remained, for his belief; and he was fighting in reality for his ego. He had finally to understand that everyone who pleads to have his suffering taken away, pleads egocentrically. To suffer no more means to be egocentric, and that is why such a prayer helps retreat and not advance. It is an egoistic ruse masked by piety, but it is not a prayer. It asks of God that God keep the worshiper far from himself. So does a child ask a doctor not to cut a swelling because the cut hurts. The doctor will not blame the child for asking, but he will not obey. He knows well that the child would otherwise hold him responsible for all the pain which the uncut swelling would cause.

If the doctor cuts the infection, the child will say, "I begged you not to hurt me, and you did hurt me, so you do not love me." If the doctor does not cut, the child will say, "I begged you not to hurt me and it hurts me more than ever, so you are a bad doctor."

As long as the child is egocentric, he asks for relief from pain. As soon as he becomes more objective, he asks, regardless of the pain, for the removal of the cause which brings about the pain. This request the doctor fulfills. Applied to our case, this means: as long as Bernard D. asked for something to lessen his pain, he asked egocentrically. Only when he was willing to ask to have the evil removed from which all his suffering sprang, regardless of whether it meant increase or decrease in suffering, did he show objectivity.

There could be no more doubt. Bernard had wanted to make God his ruling slave, just as he had done with his wife, and formerly with his mother.

"But I cannot live without God."

"No one says that you should. But up to now you have probably lived without God since you made a god out of yourself and wanted to make God your slave."

"You have destroyed my religion."

"If it was destructible, it was not genuine."

"But what shall I do now? How shall I keep on living? I have no ground under my feet."

"Consider your position quietly, and do what you think right."

"You have robbed me of all my security and peace. Now help me. Otherwise you have to bear the responsibility."

"Now you want to make me a ruling slave. But when you look a little more closely, you see that that is also self-deception. You have really to depend on yourself and all these attempts to fasten yourself to others only make matters worse."

"I am ashamed to show my dependence. I am also ashamed of having spoken of the destruction of my religion."

"The saintly composure was also only a mask. Be glad that you no longer have it."

"Everything is crazy. You and I and God, and the devil, everything is crazy. I am going home now and I don't care what happens!"

He went. The crisis had reached its culmination. It was no longer possible for him to take refuge behind the contact person. He could no longer make responsible his mother, his wife, the psychologist, or God. There were three possibilities in this wholly new situation. (1) He could commit suicide; (2) he could become sick; (3) he could come safely through the crisis ready to adopt an objective attitude toward life and to accept experience. It was scientifically impossible to determine or predict the outcome.

He appeared at the appointed hour the next day, quiet and friendly. He told me approximately the following. The report was written down from mem-

ory the following day, and is not exact as to phrase, but it is exact as to sense.

"I know now what sense hell has. Hell is the great medicine; it is, as it were, God's great clinic for the more difficult cases. What happens there is what one can bear least, and one learns what one understands least of all. One grows where one has remained smallest. And that lasts until one makes up all that has been missed. But it is all made up.

"I have experienced what it means to wear no mask. To be quite open, without useless puttering, without trimmings, regardless of the impression one makes on oneself, simply to live through what life brings—it is so terrible when one must dare to do it that one would rather die—and so simple when one really does it that one thinks he has always done it.

"I have learned to know hell, and I divine something of God.

"I know now as well what the painters of the Middle Ages meant with their paintings of eternal punishment. They are not sadistic phantasies, but faithful presentations of the first steps on the road to salvation. Such a dishonest critic, voluptuary, skin-flint, who has lied his life long, who has hidden his fear and paltriness from himself and others, who has had to make a show of happiness and success for thirty years, even before his own wife—imagine the staggering total of all this smothered torment—lands in the hell which Holbein painted. And the black devils fall on him with knives and lacerate him.

His hide-and-seek play is at an end. The pretty costumes drop. He lies there naked and howls. He has no longer to hide his anguish. He may scream at the top of his voice so that everyone knows what is the matter with him. What a blessed relief that must be, to be able, for the first time in one's life, to show openly what one feels.

"And around one the others realize in the same torment exactly the same liberation, the same disappearance of all masquerade, all self-deception and illusion. They all have long had, just as I, the same devil behind them who lacerated them. Only one dared never to admit it because one had always to appear as if he were in heaven on earth. For that reason, our earth, as the unacknowledged hell, is a double hell. And when one finally lands in the right, truthful hell, one is half in heaven."

He had won the insight between the former and this last talk, that every human being is an autonomous subject; that each one is alone when he has to face and hear his fate; and that no one can thrust the responsibility or even the consequences of his acts on others. This insight signifies the final breaking away from the contact person. It is a thoroughly painful break, comparable to the cutting of a psychic umbilical cord, which explains the immediately following extreme loneliness and extreme weakness. It is, at the same time, the realization of unvarnished truth, and renunciation of the last means of escape and detours to which one used to resort. It is the first

collision, head on head, with unveiled and unadorned reality, and it is an approach to the truth which liberates.

The insight that one must be able to stand alone to enable one to be honest, the acknowledgment that one suffers from this loneliness, and the acceptance of the real facts, including his inability to love—these three steps took place simultaneously. The feeling of inferiority disappeared, for he who is in the midst of his destiny need fear no longer that he is not a man. The need of recognition and the striving for the saint ideal disappeared also, for he who nears reality forgets the ideal and starts to adjust himself to everyday life. His egocentricity decreased, his objectivity increased, his courage grew, and his training formulas lost their power.

The weeks following brought two significant character changes. His greater objectivity enabled him to see for the first time his partner as she was. He apprehended at last that she was no madonna, but a suffering human being who dragged along wearily. And he apprehended that she could not be helped by being "managed." He recognized her as subject. The second new experience was the discovery that it is no disgrace to have feelings. He, the art historian, perceived that he had had, up to then, second-hand feelings, only a show of feelings, as it were, but that he had never experienced the feelings themselves. He learned to know longing and sadness, and most difficult and last, joy. He realized that

it was not unmanly to yield himself to feelings, but that it was unmanly to avoid them.

It became apparent then that only he who is autonomous, is also capable of union or, what amounts to the same, that he who is himself subject, can recognize another as subject. Only there where two mutually recognized subjects meet, can the superpersonal subject, the "we," become effective. It took several months till Bernard D. and his wife were able to recognize each other as subject to the extent that neither was tempted to make an object out of the other. Their inner union and their joint freedom grew to the same extent to which they were able to achieve this recognition.

The symptom, however, which was the starting point of the clarification process, disappeared gradually during the next two years. It was repeatedly apparent that accepting circumstances, giving up claims to preëemptive well-being, and ceasing to complain of fate, were conditions not to be brought about at once. The repeated delays and relapses brought with them new suffering, new endurance tests, and new steps forward to clarification.

Finally this symptom vanished. The bodily organs expressed honestly what was truthfully realized: the union of two subjects. But the process of clarification continued. The finer the feelings became of the man and woman, the more painful was the slight dissonance which arose out of the remains of their egocentricity; and the more inexorably they saw

themselves forced to strive to overcome their egocentricity. The road from greater to smaller mistakes showed itself as the road from smaller to greater love.

CONCLUSION

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THERE is no doubt that nonic characterology must leave the scientifically oriented reader unsatisfied in its refusal to make any positive statements about its subject. The effective principle which is the basis of all character traits and all character changes (and which is designated as "life" here) remains completely obscure so that the scientist probably knows no more of the processes discussed than he knew before.

The religious person will be just as unsatisfied, though for different reasons. He will feel life alive in him, but he will miss the fact that no explanation of this phenomenon has been given. No doctrine of grace has been suggested, nor has a Savior been indicated. And that is why he, the positivist, will not be able to agree with a standpoint from which all judgments must, of necessity, start with the words, "non est . . ."

Nonics means the pure divorce of that which can still be grasped abstractly from that which mocks all verbal formulation. In the realm of science nonics is the modest and inviolable retention of those border lines which the transcendental critique of cognition has shown empiricism: it is the delineation of the

subject. In the realm of religion it is absolute observation of the second commandment: the scrupulous separation of characterology and theology as well as of individual analysis and applied dogmatics.

The practical application of the nonic system will prove itself right everywhere. Only in this way can the psychologist keep himself from the mistakes of a vitalistic or materialistic deification of himself or (what is just as bad) of nature. Only in this way can the clergyman be safe from the customary, theological violation of the second commandment and consequent misfortunes. In fact, it may be said that only that man has always been successful in practical work who knew enough to avoid these two mistakes, and who yet was not far from either because the faculty for pure, scientific thinking was combined in him with the absolute faith of the religious human being. A man so oriented will agree theoretically as well with nonic characterology, and only he will be able to use it successfully.

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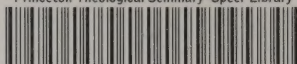
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